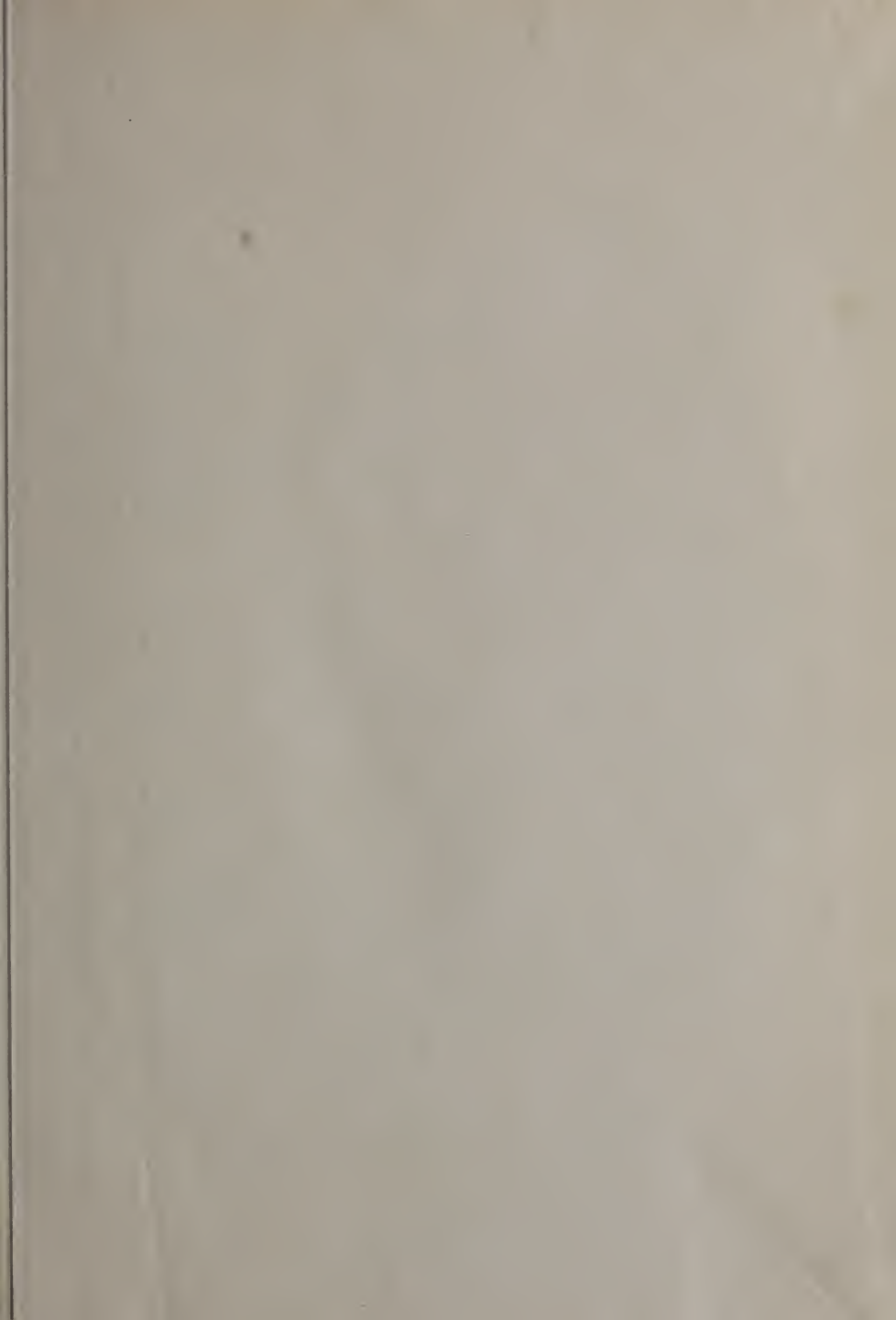
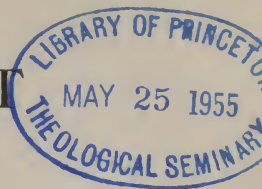


I-7



LIFE AND LIGHT



FOR

WOMAN

PUBLISHED BY THE

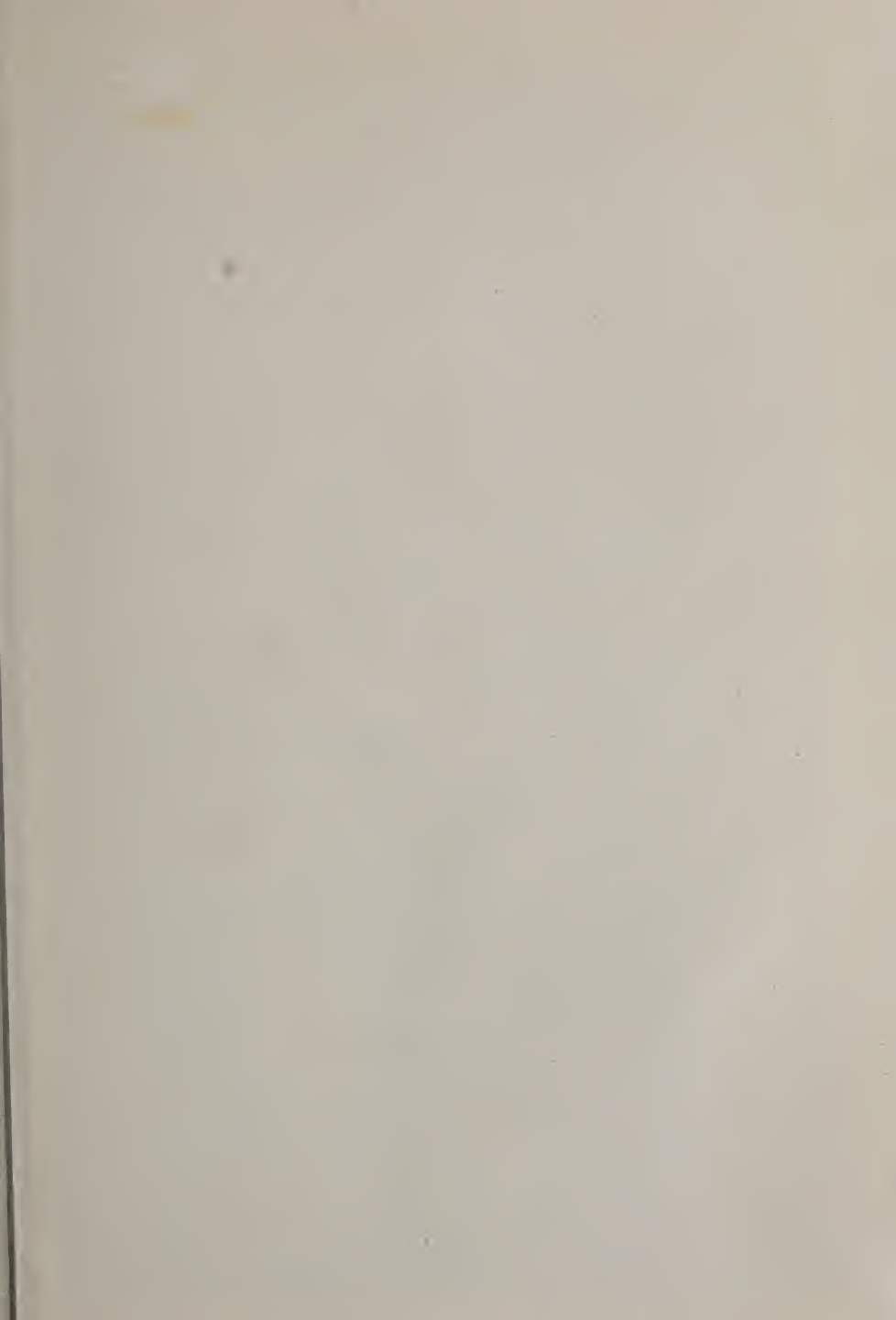
WOMAN'S BOARD OF MISSIONS

1912, Vol. XLII.

BOSTON:

FRANK WOOD, PRINTER.

1912.





MOSLEM PILGRIMS LEAVING CESAREA FOR MECCA

Life and Light

Vol. XLII.

JANUARY, 1912

No. 1

A few weeks ago there appeared in *The Congregationalist* an editorial bearing this caption. So wholly appropriate does it seem for a New Year's watchword that we have asked permission to reprint a portion of it here. With the coming of the new year, with the turning of a fresh page of life, there is always a certain impetus, an idealization of the common duties. If we do not actually "make good resolutions," as in the days of our youth, we feel an impulse to greater faithfulness, to more strenuous endeavor to attain to something approaching real self-sacrifice in Christian living.

But the days go on, the holiday mood fades, the daily tasks lose again the golden sheen of the new year, and right at this point many of us experience a failure to endure the testing of the commonplace. To go to missionary meetings when there is no Jubilee and no Simultaneous Campaign, when there is no beating of drums or sounding of bugles in the ranks of the faithful, to be one of the few women who are always ready to offer prayer in the little group which meets from month to month,—that is the real test. To secure the extra subscription for the magazine when other people grow tired of asking, to give the unnoticed dollar when others are not making pledges,—in short, to engage patiently, persistently, in the lesser, the seemingly unimportant details of work for missions,—that is what thousands of quiet women the country over are doing to-day.

To be a new missionary with the farewells fresh on one's lips as one leaves father and mother, sister and brother, savors even in these days of the heroic. To be commissioned by the great American Board and set apart for this peculiar service, does indeed bring one very close to the Master. But to go on month after month, pegging away at a difficult language, straining one's ears to catch and apply the new words, to do day after day in unromantic, unnoticed byways the ordinary, often unlovely, duties of a missionary teacher or nurse or evangelistic worker, under conditions so far from ideal as to seem sometimes impossible; to seem to oneself at the end of the day a most ordinary failure and yet with

the new to-morrow to go cheerfully, uncomplainingly on in the same little round,—this is what hundreds of missionaries all around the world are doing at this New Year's time and will be doing when 1912 grows old. Thank God for the "Value of the Lesser Service"! As Dr. Atkins says in the editorial from which we quote: "Our greatest concern must be for the simple, the commonplace, the undramatic, the seemingly unheroic and yet, as the world is ordered, the absolutely indispensable. There is no great cause which is not being halted on its onward sweep by the dearth of the lesser fidelities. Our churches are halted not by want of the great but by want of the small. . . . We are told that the church has lost her power because she has ceased to be an heroic and sacrificial church. We must kindle again, it is declared, upon altars smothered by the commonplace, the old fires of sacrificial devotion. . . . True enough the kingdom of God has from time to time advanced with the tumult and movement of changing armies, but more often it has waited upon simple fidelities and widened with the extension of undramatic duties and unnoted qualities. . . . If we are steadfast in the simple, the patient, the faithful, we shall find the heroic meeting us where we did not dream it existed. We shall find that the call for such a sacrifice as lifted the Cross upon the Hill is not wanting even in serene and quiet fellowships. We shall find that goodness is never easy, that fidelity is never cheap. We shall find ourselves good soldiers of Jesus Christ in unnoted battles and we shall become increasingly adequate to the exceptional and the dramatic. We shall find that the charge which wins the day was learned in the drill hall, that the courage of the commonplace is the courage of the crisis and that the chief wage of overcoming is kept for those who were 'faithful in a few things.' "

Just as this number goes to press, letters have come bringing the unexpected news of the death of Miss Eliza Talcott at Kobe, Japan, Novem-

A Life for ber 1st, after an illness of only a few days. Miss Talcott
Japan. went to Japan in 1873, one of the first single women sent to that country under the American Board, and her wonderful life has been given to that people with a fullness of consecration for which no words are adequate. An article written by her sister, Mrs. Lora E. Learned of New London, Conn., for the LIFE AND LIGHT of January, 1911, contains some instances of Miss Talcott's devotion, but owing to her extreme modesty and dislike of anything like publicity, nothing approaching a sketch of her work is now in print.

Her fostering care of the girls' school at Kobe, now the college, her service in connection with the establishment and development of the nurses' school and of the Bible woman's school at Kobe, her labors during the wars between Japan and China and Japan and Russia, her marvelous and self-forgetting evangelistic work, can only be hinted at here. A more extended account will be given in a later issue of LIFE AND LIGHT.

The following letter from Miss Olive S. Hoyt of Kobe College gives a beautiful glimpse of the last days of this victor "in the well-fought fight."

"This mail will probably bring to you the official news of Miss Talcott's death but I thought that you would like to have a personal note telling a little more of the details, so I am adding these.

"Miss Talcott has not seemed as strong as usual since returning to Kobe last spring after her work in Miyazaki. I was surprised to see how ready she seemed to be to go to Karuzawa in July. Usually she has stayed in Kobe longer, and has not acknowledged that she needed to get away, but last summer she seemed very ready to drop her work. After coming back she did not take it up with her usual energy, but still was unwilling to make it easier; on the contrary, she seemed to act as if she felt that she must do all she possibly could because there was so little time. On Tuesday, October 17th, there was a large woman's meeting in Osaka in connection with the conference of the Congregational churches, but Miss Talcott did not feel able to go. She went up to the conference the day before but was so weary when she reached home that she did not go out on Tuesday. She did her regular work until Friday morning when she was not able to get up. The doctor was called and said that she was very ill and that there were symptoms of pneumonia, which after a few days became unmistakable. Both lungs were affected and the fever was high. Toward the later part of the next week she seemed to be holding her own and some of us felt encouraged, but suddenly on Wednesday noon, November 1st, she began to sink and she passed away just at sunset that evening. It was a glorious evening, and a very quiet, peaceful passing of one of God's saints.

"Early in her sickness, Mrs. Sidney Gulick, her niece, came down from



MISS TALCOTT

Kyoto and later Mrs. Learned came also. She had every care that was possible, and it was only because her body had been worked to its limit that she could not rally.

“The funeral services were held in our college chapel on Saturday morning, this place seeming to be the most appropriate, as Miss Talcott founded the school. The body of the chapel and the galleries were filled with friends both foreign and Japanese, and the procession that followed her to her last resting place must have been composed of over three hundred people. There have been telegrams and letters from all over the Empire testifying to her devotion and love, and there are thousands to mourn her loss. Dr. Pettee, assisted by Mr. Nagasaka, conducted the services and the note of triumph and victory was the keynote throughout.

“We as a missionary body shall miss her very greatly, and the Christian work in Japan has sustained a very great loss in her passing. She had a very wonderful influence over the individuals with whom she came in contact, and there are very few missionaries who were able to lead people to a knowledge of God as Miss Talcott seemed able to do. Her one master passion was to tell every one with whom she had any contact whatever the gospel story, and the skill with which she made her opportunities was the wonder of all who saw her work. She always seemed to know just how to meet people and lead them to talk and to listen to her as she told them of God and of his revelation of love to mankind. It will take us a long time to realize that Miss Talcott is not longer with us, but we cannot but rejoice that she had such a happy quiet passing and that she has gone to a wider, less limited field of service.”

At the funeral service Dr. Pettee spoke of a member of the mission who had traveled very widely through the country, as reporting that he found more people who had been influenced by Miss Talcott than by any other one foreigner.

We are permitted to give an extract also from a letter written by Miss Talcott to her sister, under date of October 15th, probably the last letter she wrote.

“To-day on my way home from church I called at the house of a policeman who with his wife was once an earnest Christian, but who has been kept by various hindrances from attending church. Calling to-day I found the men off duty and all were glad to see me. A non-Christian younger brother, who formerly kept a little store, his mother living with him,—has now been ill for several months, and all are living together in two rooms, nine by nine feet and twelve by twelve feet, on the ground

floor, with a little three by nine entrance. Four adults, one ill with tuberculosis, apparently, and four children, all living in those small quarters. I think I must see if some arrangement cannot be made to take the invalid to a hospital. . . . I went in and sat down on the floor by the sick man, the whole family sitting around, and I tried to tell him that his Heavenly Father was close beside him, had been all these years; that he must open his eyes now to see him, to beg his pardon for neglecting heretofore to thank him, or to seek to know his will, and to ask him now to give him the strength and comfort that he needed. Then I said, 'We are all coming some time to the end of this world, but it is not to be laid in the grave, it is to go home to our Heavenly Father's presence, so we needn't be anxious about that. Just ask for peace and joy even in sickness and it will come,—"ask and ye shall receive."' Then we sang, 'My God, how endless is thy love,' and I led in a short prayer. It was really but a grain of mustard seed, but I never felt more sure of the Lord's leading."

The call to prayer for China recently issued by the Committee of
A Call to Reference and Counsel representing The Foreign Missions
Prayer. Conference of North America is most timely. It contains these definite subjects for prayer:—

For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith.

For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they

must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded. Let the whole Church of God pray for these overworked and care-burdened missionaries who so sorely need that support which we can give.

(Signed) ARTHUR J. BROWN, *Chairman*,
CHARLES R. WATSON, *Secretary*.

Miss Reed writes from Peking under recent date: "We here have followed the suggestion of some Chinese ladies and are helping the people to form a society to have certain places protected as refuges for women and children in case of need. Miss Miner has been made the head of the society and we have headquarters where people can come and register for entering these places if danger comes. They receive a certificate and a badge. We shall probably be under the protection of the Red Cross Society which has just been formed, as a sort of woman's auxiliary. Our badges and flags have a red cross somewhat different from that of the regular society. We have the help of one of the Government Boards which will appoint police to guard these places if necessary. Many of high position are coming to us and all are so relieved to have some place that promises safety to the women. I can't tell you how pitiful it is to see their anxiety and to know that they have nowhere else to turn. A great many large places are being offered and they will be established in all parts of the city. It is a big movement. Foreigners are not attacked anywhere, so we do not fear for ourselves. The Chinese Christians will be protected in our compound, if trouble comes. Tung-chou and Paoting-fu seem quiet as yet."

In addition to the three young women recently adopted by the Woman's Board of Missions of the Interior, Miss Edna M. Deahl for the Foochow Mission, Miss S. Josephine Davis for the South China Mission, and Miss Estella L. Coe for the Japan Mission, Miss Edith Curtis, under the care of the Woman's Board of Missions, sailed December 19th, from San Francisco for Japan, expecting to be stationed in Niigata.

Miss Curtis is the daughter of Rev. and Mrs. W. W. Curtis, formerly

missionaries at Sendai, Japan, and is a graduate of Oberlin College. As a Student Volunteer, she has looked forward naturally to Japan as the place of her life work, and she will receive a warm welcome from the members of that mission. Miss Curtis sails in the company of Mrs. Jerome D. Davis, who is returning to Kyoto, so long the home of herself and her honored husband. Mrs. Davis has recently visited the Board Rooms so that her friends there were able to bid her God-speed in person.

Mrs. Etta Doane Marden returning to her work at Gedik Pasha, Constantinople, sailed from Boston, December 5th.

Cheery words come from the deputation of the Woman's Board to India,—Miss Lamson and Miss Day. Busy days in the missions in the Ceylon, Madura and Marathi Missions leave little time for long letters, but before many weeks we hope to begin a series of articles from Miss Lamson's pen, giving some pictures of the missionary work of the Woman's Boards as she is seeing it.

Special sympathy is felt in missionary circles for Miss Harriet L. Osborne of Diong-loh, Foochow, who after a year of weary, suffering invalidism because of an injury to the knee, is now at the sanitarium at Clifton Springs, N. Y., where she has undergone another serious operation.

Miss Charlotte B. DeForest of Kobe College arrived in this country November 9th, and will spend the winter with friends in Washington, D. C.

Miss Marian G. MacGown of Tientsin, China, is in Mystic, Conn., with her brother, who is a physician.

A little booklet, *The Dawning of the Light of the World*, designed to accompany the last chapter of the study text-book, has been most attractively printed and is now on sale. Both in thought and in outward garb this message is peculiarly fitted for a Christmas or New Year's token. Price five cents.

**New
Publications.**

The programs by Mrs. Charles H. Daniels which have been appearing from month to month in LIFE AND LIGHT have now been gathered together and printed as one more help for auxiliaries which are beginning their study of *The Light of the World* in January, as is the case in some places. There are eight of these programs,—the sixth appearing in this number. The last two will appear in regular order in the magazine, but there is an advantage in having them in this form,—printed on separate



MISS EDITH CURTIS

sheets and enclosed in a cover. Another year it is hoped to issue such a series early in the fall.

The Christmas *Everyland* has come again with its beautiful illustrations and its fascinating missionary tales. One can scarcely choose among the many plums in this pudding, but Mrs. Peabody's "might-be story" of "With Santa Claus in Japan," and the lovely description of "Christmas where Christmas Began" by Frances Healey will appeal to older readers as well as younger. Certainly any boy or girl will be delighted to find *Everyland* in the Christmas stocking. Published quarterly by the Everyland Publishing Company, West Medford, Mass. Fifty cents for the four numbers.

The Prayer Calendar for 1912 is meeting with approval and several letters from missionaries testify, as has been true in other years, to their appreciation of this reminder to pray for them and their work. The remaining copies should be quickly ordered as last year the edition was exhausted early in January. Price twenty-five cents. Postage five cents.

A very interesting dialogue, by Jessie Kemp Hawkins, explaining Chapter III of the text-book, has been mimeographed and a limited number of copies may be obtained from Miss Hartshorn for postage. Send for *The Teacher Taught*.

The Executive Committee has been privileged to welcome at its recent meetings the new members elected at Norwich, and is strengthened by this accession to its numbers. Mrs. A. A.

Executive Committee Changes. Lincoln was again elected a vice president instead of a director as last year. The newly elected members are Miss Clara P. Bodman of Northampton, Mass., Mrs. Walter Fitch and Miss Elizabeth Merriam of South Framingham, Mrs. William H. Greeley of Newton Centre, Miss Ethel D. Hubbard of Wellesley, Mrs. D. O. Mears of Essex, Mrs. Charles A. Proctor of Boston, and Mrs. George E. Soper of Nashua, N. H., president of the New Hampshire Branch.

Regretfully we note the withdrawal from the Committee of Miss Ellen Carruth, because of change of residence. Miss Carruth has been for many years associated with the Executive Committee, giving devoted service as treasurer of the Board from 1888-1896. Since then, while on the list of directors, she has been a valuable member of the Finance Committee.

Mrs. John Cummings of Woburn, Mass., a charter member of the Committee, has also resigned because of prolonged absence from home.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM OCTOBER 18 TO NOVEMBER 18, 1911

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1910	\$4,352.73	\$4,716.50		\$34.30	\$43.25	\$9,146.78
1911	4,419.98	792.39	\$3,632.34	164.95	510.00	9,519.66
Gain	67.25		3,632.34	130.65	466.75	372.88
Loss		3,924.11				

WOMAN AND ISLAM

BY ELIHU GRANT

Professor Grant, now at Smith College, is well fitted by his residence in the East to present this subject to our readers.

THERE were no Mohammedan women in the days of the early Christians. Islam or the religion of Mohammed may be said to have begun about six centuries after the Christian era. It speaks well for the early influence of Mohammed that the first Mohammedan woman was his own wife Khadija. And the religion seems to have been very creditable as long as she lived. Khadija was perhaps the first to encourage Mohammed to take his own experiences in deepest seriousness and she may well be called the Mother of Islam. As long as she lived she was the only wife of the Arabian prophet. After her death a great change came over the man and his followers. This was a change that especially affected women and determines the fate of tens of thousands of women to-day. For Mohammed yielding to his



MOSLEM WOMEN DRAWING WATER

polygamous passions, and, worse than that, identifying them with the will of God, determined to allow four wives apiece to Moslems and to reserve to himself the special indulgence of many more

than four. Following the jealousies that are always aroused when such vicious attention is given to sexual matters, it became the customary demand upon women that they go veiled and be secluded so far as possible from masculine view. This is logically in keeping with polygamous conditions. For the loyal husband of one wife is the protector of all womankind, but the lustful connoisseur is the enemy of woman. Thus



A MOSLEM FRIEND AND NEIGHBOR WITH HIS FAMILY

the practice and permission of the prophet menaces woman everywhere where any sect of Moslems is in control. Some devotees of that faith consider that the highest obligation of the faithful is the close following of the deeds of the founder. This is similar to the attempt in our religion to follow the precepts and practice of our Founder. When such ardent devotion is given it makes all the difference in the world what the private and public life of the founder was like. In some religions we deplore the fact that the believers do not follow closely the example of the leader. In the case of Moslems we congratulate many of them that they do not follow too closely some of their leader's practices. In thousands of tents and houses there is but one wife.

But still another evil is widely permitted that takes away some of the praise where there is apparent monogamy. We refer to the easy and often cruelly employed privilege of divorce by which a man may practically tell his wife that she is no longer wanted. He then takes another. Such marriages in tandem amount to the vice of polygamy except that they are not so expensive.

One must not suppose that all Moslem womanhood is crying out under the sense of intolerable injustice and woe. No such thing. The worst slaveries are oftentimes endured unconsciously or even willingly. Moslem women would usually be scandalized at the thought of any change from the age-long burdens upon them which we deplore.

A little Moslem girl, five years old, of whom we knew was very much distressed because a strange man had seen her face. Once when I strayed in a Moslem cemetery too near a corner where a group of veiled women sat I was followed with curses as I beat a retreat, though my distance seemed to me ample.

At another time while watching a procession of Moslems in the festival of the prophet Moses, I was standing in a crowd when I was suddenly made aware of an obscure group of women who shouted the warning, "*harem*," to me. Though there were Moslem men standing as near as I they probably dreaded my contaminating presence more because of my strangeness. But I rather think that in sheer mischief they wished to disturb me and see my discomfiture. Many of them are likely to be more like playful, spoiled children than mature women. But the formal chasm between the sexes is very considerable in Moslem lands as in most Oriental countries. It is most apparent in the cities, less so in the country villages, and least of all in the deserts.

It is only fair to distinguish between those Oriental customs which bind equally all women in that part of the world, and are as native to the Christian women of Asia as to any others, and those additional disabilities and ignominies which are peculiar to Islam. Moslem women are less free and probably less developed to-day than were the women in Arabia and Syria, say, in the days before Mohammed.

Moslem doctrine does not deny to women religious capacities and functions, but in the majority of instances Mohammed's practice has in effect blasted woman's hope of any development beyond the individual mind of that one who controls her worldly station at his will.

To turn now from these considerations to more general ones about the people of Mohammed, we can see how the women would be implicated

in the facts we observe. One will not live long in lands where there are both Christians and Moslems among the native people without noticing that the mass of the population, whether of one faith or the other, shares a common life in many customs, traditions and even beliefs. The problem is a deeper one than the mere opposition of two faiths. It roots in the impulses and lore of ancient peoples living for ages in much the same



A MOSLEM VILLAGER

environment and mixing their own degrees of ignorance and superstitions. Neither the Bible nor the Koran are the familiar authorities of tens of thousands whose legends and customary rules of procedure go back to primitive times. It is just as in our own country where there is a great body of lore and unconscious tendency that is heathen rather than Christian and that dates back, when investigated, to the barbaric European tribes from which we are sprung.

A pretty good rule for missionaries is to seek to understand the springs from which flow many currents of that popular virtue and error which control the native peoples of their fields. And, furthermore, to recognize to what a degree similar things are true of us in America. They will see

that often hints are disclosed which will help to a sympathetic correction of the evil. It is well to be generous with a parish rather than superior, to be frank than too much on the defensive and to take the method of working together with one's neighbors for the perfection of the moral life. With such a method one will arrive more naturally and hopefully at a practical comparison between the Christian and Moslem systems. From the ground of native beliefs up through the comparative test of the greater world faiths is a more promising way than a wordy theological dispute imposed from the top.

While at times it may be well to join the usual position that the Moslem Allah and our conception of God form a basis of union, at other times certainly it would be well when in courteous discussion with thoughtful persons to enter upon a candid search for an adequate conception of the nature of the Divine Being. To expand a people's idea of God along the lines of experience is a very great service.

The thing usually asserted by critics of Islam is that it permits of no inner growth and expansion, that its thought, its rules, its life are fixed within rigid lines never to be crossed without a revolution. However there are parties of Moslems in India and other countries who claim the opposite, that is, that Islam may be greatly improved and yet remain true to its genius. These two parties again correspond to tendencies within Christianity and much will depend in the working of the analogy on the personal stand taken by the Christian who labors among them.

This leads to another point about Islam. There are very many sects or denominations among them and much historic dispute lies behind them. It is imperative to know about the particular kind of Moslem with which one deals, as almost any statement made about a given Moslem might be contradicted from acquaintance with some other sect or development of Islam. For example the Moslems of Turkey and those of Persia are bitterly hostile to each other in a number of points which may lead to fatal results in the very city of Mecca where pilgrims of both countries meet. Or further how different would be a member of the ancient party of Assassins or of the modern Babists, or a brother of Es Senussi and a member of the Young Turkish party. Yet these would all be reckoned as Moslems.

The nearest Moslem effect upon Americans is the Babist or Bahaist movement which claims the devotion of a number of American women. The leader of this new movement is a Persian who has lived at times in Haifa or Acre, in Syria, and who is called the Bab or the door, presumably to God or truth. His very humane code is beautiful and a number of women of our country are his devotees. It is for the women of America to decide whether the religious and social spirit of our land shall be genuinely Christian or whether it shall follow some non-Christian ideal.

A GIRL, after being for a time in a mission school, exclaimed, her face all aglow, "O, I did not know school was like this. I feel that I have spent all my life in a corner."

ISLAM IN INDIA

BY MRS. J. P. JONES, PASUMALAI, INDIA

MORE Mohammedans than Christians are now under the rule of the British Empire, and more than at any other time have been under any one government. The greater number of these are in India, and this Mohammedan population is increasing relatively much more rapidly than the population of India, though the increase of the Christian population is still greater. Max Müller rightly places Mohammedanism among the missionary faiths, and most of the Mohammedans of India are converts from Hinduism in earlier or later generations. In South India a special term is used for converts of recent years as distinguished from those families from Northern India who have more of the characteristics that are supposed to mark the followers of Mohammed, and who use Hindustani as their language. Probably the ancestors of most of these people also were converts.

Mohammedanism may be proud that it has room and place for all sorts and races of men, and it fastens upon them a stamp of its own. Dr. Murrey Mitchel says, "One remarkable characteristic of Mohammedans is that every one of them is possessed of proselytizing zeal. An Arab trader, for example, on his travels, is probably a keen man of business, but wherever he goes he seeks to gain converts to the faith."

Converts of recent years are largely from out-caste classes, and it is recognized that they gain in social status by the change. Sometimes we hear of those who have decided to abjure Hinduism, hesitating between Christianity and Islam, deciding in favor of the latter because it promotes them at once into a higher caste. Rev. E. M. Wherry says that Islam knows no caste except the one brotherhood of religion, and yet in India the Moslem is more or less caste-ridden. Because of this recognition of caste, the Moslem and the Hindu may draw water from the same well and in various ways have an intercourse with one another that is quite impossible to the Christian.

Hinduism has a way of taking one's own valuation. Christianity declares against caste and so must be out-caste. Mohammedanism claims a place among the respectable castes for all its adherents and it is granted to them. Within the Mohammedan fold there is absolutely no caste distinction.

In many ways Mohammedans and Hindus fraternize as Christians and Hindus have not been able to do. A Mussulman writer laments the bane-

ful influence that Hindu customs have had on Mussulmans. He says, "Even in religious matters Hindu and Mussulman practices have become curiously blended. Hindus take a leading part in the celebration of Moslem festivals. Passages from the Koran are sometimes chanted in Hindu fashion; Mohammedan women of the lower classes break coconuts at Hindu temples in fulfillment of vows."

In other than religious matters there is much more community of interests, although there are seeds of antagonism that are ready to spring up when opportunity offers. It is said that the low class Mohammedan is grievously in debt and the slave of the Hindu money lender. But, in India, one needs to have a certain position in order to get into debt, and the poor Mohammedan has this advantage over the out-caste Hindu that the money lender will favor him with loans.

The personal habits of the Mohammedan in India are bad and his house is dirty and unkempt. Cholera is apt to find its earlier victims there. The inroads of disease are assisted by their strong belief in an inevitable fate, which gives a kind of bravado or indifference. "What is to be, will be," and the belief that in war makes the Mohammedan most recklessly brave, will make him sit down supinely amid the most dangerous surroundings when plague or cholera threaten. The Mohammedan is less polite and tolerant than the Hindu. Hinduism accepts every belief as truth, and every religion as a way of salvation. Mohammedans, assured that theirs is the only way, have less of tolerance toward other faiths. Their position seems to be that the faith of Mohammed has come to improve and supersede that of Christ. Dr. Speer says, "In presenting Christianity to Mohammedans we are presenting what is already known, judged and superseded."

However ignorant she may be of her own faith, every woman will loudly insist that Christians worship three gods.

Mohammedans have been, and still are, lacking in education and in that intellectual grip that makes the most of educational opportunities. Government gives larger grants to their children in school, as it recognizes them as belonging to "backward classes," and feels the need of their assistance in places of influence. A new ambition has recently taken hold of them, and their pronounced and genuine loyalty to the British Raj will doubtless give them larger opportunity than they have had in the past.

Notwithstanding the yielding to Hinduism that has often influenced the Indian Mohammedan, the innate strength and nobility of his religion has given him a certain strength of character.

The Mohammedan is generally recognized as a sober man and one who gives to the poor and accepts responsibility for the care of the poor among his own people. He is never afraid or ashamed to observe the five daily seasons of prayer and may often be seen in most unexpected



SHAMESH, A MOSLEM CONVERT, AND HER HELPERS IN
WORK FOR MOSLEM WOMEN IN MADURA

places, turning his face toward Mecca and calling upon his God and ours.

Mohammedanism has degraded womanhood. Hindus declare that the *purdah* was forced upon their women in order to protect them from the Mohammedan conquerors. More likely they followed the Mohammedan custom which still prevails. In South India they are the only women who go abroad veiled. They are proud of this seclusion and consider it an additional claim to respect. Their little girls are kept in from a very early age, which helps to prevent the spread of education among them. In comparing

the condition of the Mohammedan woman with that of the Hindu, we find the differences in small things—the adjustment of the cloth, the kind and variety of jewelry and the veil.

Sir William Muir says, "In respect of married life the condition allotted by the Koran to woman is that of an inferior, dependent creature, destined only for the service of her master, liable to be cast adrift without the assignment of a single reason, or the notice of a single hour." Principal

Fairbairn says, "A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood is to be sacred if manhood is to be honorable. Spoil the wife of sanctity and for the man the sanctities of life have perished."

The practice of Mohammedanism like that of Hinduism is generally better than its possibilities. In both classes there are enlightened and liberated individuals, but they are the exceptions. In common life there is strong family loyalty and something of affection. Mohammedans are hard to reach and impress with the Christian message. The more of truth one has, the harder it is to change his belief, and the elements of truth in his own faith make it more difficult to lead him to accept another. Moreover, among all classes it is easier to impress the weak and wavering than those who are fully persuaded in their own minds. But there are earnest and devoted Christians from that faith. Dr. Wherry says that in the north, especially the Punjab and the northwest frontier province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership from among the Mussulmans.

And Rev. C. F. Andrews speaks of the great contribution Islam has to make to the Christian church. He says, "The great strength in life which comes from an ordered day and month and year in which God is ever remembered, and his worship is a first and foremost duty—that godliness which we are in danger of neglecting amid the rush and hurry of the West—is a very great and real treasure which we need to regain within the church." Sir Monier Williams has said, "There is a finality and a want of elasticity about Mohammedanism which precludes its expanding beyond a certain fixed line of demarcation. Having reached this line, it appears to lapse backward—to tend toward moral and mental slavery, to contract with the narrower and narrower circles of bigotry and exclusiveness."

It remains for the future to show whether this exclusive faith has enough of the possibility of adaptation to adjust itself to the conditions of the twentieth century. Some earnest and advanced Mohammedans are urging their people to "march with the current." Dr. Zwemer, who bears upon his heart the burden of the Moslem peril, says, "Will it be possible to march with the current and continue to hold the teaching of the Koran and the Traditions? And will marching with the current of science and knowledge ever give the weary, sinful, sorrowing millions of Islam spir-

itual peace, or lift Mohammedan womanhood and manhood out of their degradation into the glorious inheritance of the sons of God."

It is not enough for the Christian and the missionary to reflect that this faith has within it the germs of disease and death. We who have great treasure, though in earthen vessels, are called in every way and always to bring to Mohammedans as to all non-Christian people the knowledge of the faith of our Lord Jesus Christ, and the assurance of the power of an endless life.

THE MOHAMMEDAN WOMEN OF INDIA

BY DR. JULIA BISSELL

How shall she know the worship we would do her?
 The walls are high and she is very far.
 How shall the women's message reach unto her
 Above the tumult of the packed bazaar?
 Free wind of March against the lattice blowing,
 Bear thou our thanks!—
 Go forth across the fields we may not roam in—
 Out of our shadow pass!

—Rudyard Kipling.

The picture is a vivid one—the picture of that poem—and draws us by the sad story its lines portray. We have seen many a picture, whose story we have wished some one might rehearse to us.

Here is one of them. These walls of stone or brick, the rather dark rooms, the small windows and wooden shutters that give entrance to but few rays of light or of sunshine; the group of women and girls, seated on the floor at their duties. The wind has risen and stirs the shutters fastened by a literal latchstring or a bolt. How free that wind! From east to west and return, whenever and wherever it desires, 'tis free to roam. May that breeze take a message from these Mohammedan women, that some one may hear the voice of the wind and understand and come. An eye at the window may feel the breeze and have a glimpse of the "packed bazaar," and the narrow street,—not of the green fields that rim the city. "Out of our shadow pass!" The shadows do lie deep about this house.

"How do you like this town? Better than the one you came from, or not as well?" we ask. "Why, we have not seen this town. We saw our home, the house where we were, then saw the compartment of the train, and then this house. We had *pardahs* about us at the railroad station, then we were put into a *tonga*, a *pardah* was fastened around

that and we were driven here. From that day to this we have stayed in our house. We go from one *pinzra* (cage) to another here," pointing to a room adjoining.

The speaker was the elder of two wives. The younger, fairer, newer wife had been confided to her care, and she seemed tender and fond of her charge, whose infant son was not yet a year old. "I take all the care of the baby. I don't let her do any work."

"You sometimes sit out there, do you not?" motioning to the porch. "Yes, sometimes, when there is no one at home."

When other members returned to the house there was a rap on the door and the women immediately retired. "When we need anything we tell our mother-in-law, and if she approves she reminds 'our *owner*' of what is wanted, and he provides if he chooses to do so."

The Mohammedan woman with her strange dress and ways, is one gift of the Moslem invasion to India. The *zenana* system is another gift. The former is one for whom the Hindu woman feels an antipathy, not sympathy; the latter though now adopted by some Hindus, is at variance with Hindu customs. The Moslem women are known by different names in different lands, and in different parts of the same land, as, Mohammedan, Mussulman, Khoja, Punjabi (from the northern province of Punjab), Afghan, and so forth.

These women speak Mussulmanee or Hindustanee, and their tongue for some reason is understood most generally through all India, more so than any other one of the languages spoken there save English. It is directly related to the Turkish and Arabic, but has been modified as spoken, by the local languages or dialects, as by the Marathi of Western India.

And if the names of this sister of ours vary, so does her station in life. From that of the Begum of Bhopal who attended the coronation of their Majesties in London and was the only queen, in her own right, of Indian birth present there, to the poor Mohammedan woman who works for a living, 'tis a long step. To some of those poor women are assigned the most menial tasks ever performed for any town—those of town scavenger. On these one looks in sympathy, horror, amazement—horror at the filth they must endure, sympathy that any woman need perform those duties, amazement that the need exists.

And if her position varies, so does her dress. Here we meet the most important point of her life and training, the veil or *pardah*. Even so important a person as the Begum of Bhopal wears a veil that hides her face completely and gives but tiny apertures for her eyes. The poorer

classes of these sisters conform to the Hindu form of dress as the simplest and cheapest. The Mohammedan woman's dress consists of a pair of not very loose drawers of some colored material, never white, reaching to the ankles, and some drapery, often white, over the head, never over the face; and a close fitting bodice that may have long sleeves or short, or no sleeves at all. This dress is not as graceful, not as becoming as the Hindu woman's; the scant drapery fastened at the waist does not hide the drawers, and the latter are distasteful to the Hindu woman. In homes of the wealthy the drawers are often made of costly material, red or crimson or yellow satin. Only the well to do wear shoes. One point recommends this dress, that two parts of this must be sewn, the drawers and the bodice. This is an incentive to the women to sew, for every garment fashioned at home by their hands saves expense. Tiny maidens of four may begin to wear this garb, and then it is a pretty sight. These women have a white sheet wrapped around them, covering head and all, whenever they step outside their own door, and so they pass down the street and throw off this *pardah* on entering another door.

There are several terms that demand some attention here,—*harem*, *zenana*, *pardah*, *veil*, *gosha*. *Harem* is an Arabic word meaning what is forbidden to be touched. Thus the *harem* is a separate apartment not to be entered save by those who belong there; *zenana* is from *zan*, "woman," and means "pertaining to woman"—that apartment intended for her. The veil is due to Mahomet himself who desired his fairest, best-loved, youngest and newest wife to be protected from the gaze of other men, that her beauty might not be known to them—only to himself. Sir William Muir says the veil is obligatory on all who acknowledge the Koran as the authorized book. From the Koran 'tis impossible for the loyal and consistent Moslem to turn aside. So we find that all women of this sect wear the veil. However, in homes of the poor the face is not hidden. In such homes, too, says Mrs. Marcus B. Fuller, there is often but one room for the entire family, who therefore have no *zenana* system.

Pardah means curtain, and refers to the drapery behind which are seated the women of many of these homes. At an entertainment a part of one room may be curtained off for these women. Thus secluded, they may see and be seen by only husbands, fathers, brothers, sons, nephews, grandfathers and uncles older than their fathers. So that of two brothers one may not even know the other's wife by sight! In some parts of India the *zenana* is affected by the Hindu merely as a standard of respectability.

Gosha is a Mohammedan term that means a corner or retired spot.

When two or more families occupy the same house, if a husband or father wishes to enter the door, he calls out loudly, "*Gosha!*" Then doors close, *pardahs* are let down, women retire to their "cages," and when the man enters there may be no one visible!

Some husbands have punished their wives by instant death for having disobeyed these laws of the home. The husband is absolute "owner" of the wife, who often refers to him by that name. Many a wife is too loyal or too afraid even to say that she desires freedom.

Surely this view of the other side of the *pardah* is an incentive to us to do our part for these who sit where the shadows droop so heavily and where burdens seem more than frail women may bear. God is pitiful who will hear us if we pray and give that they may at last find the great Burden Bearer and know of his love for them.

MESSAGES FROM OUR NEW WORKERS

From Gwen M. Jones, Madura, India

Only a few weeks in this land and already it seems hard to realize that I have ever been away, so well do my memories of the past fit into the realities of the present! When I arrived here and met my mother and father, and all the missionary and Indian friends, I rather felt as one of my Mangalapuram girls put it, that after years in a strange land I had at last come home! The mission has placed me right in the school from the first, so that I might relieve in a small measure the great pressure under which Miss Chandler and Miss Curtiss are working. The greater part of my time of course is given over to the study of Tamil.

I suppose Mangalapuram has often been described to you so there is no need of my dwelling on that, but I cannot get over the beauty and the interest of the place. In this large compound, right in the heart of Madura, over three hundred bright and most lovable Christian girls carry on their school work and school life, which is very much like any large girls' school in America, while just without the flowers and peace of these grounds the deepest of heathenism streams by. Every day we hear the wildly weird music of the passing funerals and weddings (from a distance they can hardly be distinguished), while all day long the cries and voices of those passing, drift in to our ears. How it makes me long for the time when I shall know the language and be able to help a little more.

People ask me for my first impressions of India, but those are almost

impossible to give, for things seem so natural that even the numberless little "*skin-dos*" failed to give me any other feeling than that of utmost naturalness! I am glad, so very glad I am here and hope and pray that I may unflinchingly meet and improve the immense opportunities about me.

From Isabelle Harley, Harpoot, Turkey

It is almost four weeks since we arrived at Harpoot and they have been happy weeks, full of new and interesting experiences. You have undoubtedly heard about our journey; that the original plan of coming into Turkey by way of Samsoun was changed at Constantinople, and that instead we came in by way of Alexandretta and Aintab with Dr. Shepard. What more congenial companion could we have had? We felt so safe in his care and even cholera held no fear for us while we were with him. It was a rare treat to enter Aintab in his party and to see the people with extended arms and beaming faces welcome him home again. We were delayed there a week but it was a happy delay. A joy indeed it was to meet the Aintab circle and to see something of the work there. When the time came for us to press on; we were refreshed and rested and ready for the next ten days' journey.

Miss North joined us at Aintab and we found in her a congenial and competent guide as far as Diabekir. There she left us to go to Mardin; and we waited two days for Miss Riggs and Mr. Ward who came out to meet us, but on account of quarantine regulations were delayed two days. The next three days and the last were especially delightful. The road took us over the mountains from the top of which we got the most exquisite views, and the air was just bracing enough to make us feel full of life and able to enjoy everything—even the stones—to the very utmost.

During our ride the last morning, as the road brought us into view of it, we caught glimpses of Harpoot on the hill far across the plain. First impressions always abide, and I shall enjoy forever the feeling which came over me when I first saw the city which is to be my home.

Beautifully located, Harpoot commands a view that is, in whatever direction you look, inspiring and satisfying. The mountains though bare and a direct contrast to our New England mountain scenery, are made beautiful by the lights and shadows as they play upon them. As we began to descend the last mountain we saw the form of a man who looked like an American—somehow it is very easy to tell an American in this country. It proved to be Mr. Browne, our dear touring missionary. His greetings and welcome were of the heartiest kind, I assure you. A little

farther on Dr. Atkinson and little Alice met us, and in a few minutes we saw the entire group of missionaries,—except Mrs. Browne and Professor and Mrs. Margot, who had remained at Harpoot to welcome us there,—come running out from under the shade of a large tree to meet us. How glad were the handshakes and expressions of joy at our arrival, and I assure you there was nothing but gladness in my heart as we exchanged the greetings. The tree under whose shade we saw them emerge held a secret which was revealed as we approached it. These good friends, anticipating our needs, had spread a most delicious lunch. When we had satisfied the inner man with food, we got into our *arabas* again and started on the homeward stretch across Mezreh and up the long hard pull to Harpoot. At the top Mrs. Browne, Professor and Mrs. Margot, and some of the native friends were waiting to greet us.

After depositing all unnecessary baggage at the compound, we went to the missionaries' summer place at the Garden, around on the other side of the mountain from Harpoot to spend Sunday and rest. It was in every way a day of rest. The post the day before had brought many letters from home and these we read in the quiet of our new surroundings. The next week we moved into the city and are now in the full swing of work. At least the others are, while I am digging away at the language.

I desire that this year shall accomplish something more than merely getting a hold on the language, so every day I go into the kindergarten to become better acquainted with the teachers and children, and to learn the ways and means of doing things and to give such help as I can. I hope before long to have the language sufficiently well in hand to enter wholly into the work.

From Mrs. Alice Shepard Riggs, Harpoot, Turkey (from a letter to her college friends)

I remember well how I used to wonder when I was in college just what work would fall to my lot as a missionary to Turkey. It seems as if ever since I got here about a year ago, I have been finding out. One does not find out all at once what it means to be a missionary any more than one finds out all there is in college life the first week in college. It takes a long time and a lot of living. So before I tell you about the little here and the little there that fell to my lot as the new married lady of the station, let me tell you about what I found the other people doing,—the people who are missionary specialists.

There are three principal kinds of work here,—the evangelistic, the medical and the educational. Our city is built on the cliffy top of a

mountain overlooking a beautiful plain dotted over with one hundred and fifty villages. Most of these villages are very poor. The people live in dark one-room houses with no windows. In the winter they have no means of heating the houses except by a few pieces of dried manure that are kept smoldering in a hōle in the mud floor of the room. They place a high stool over this hole and then throw a quilt over it to stick their hands and feet under while their backs freeze. Often they have the sheep and goats and cows living with them in a cellar-like place just below, and sometimes in the living room itself. This is a great help to them in keeping the house warm. Some of these little villages have their little chapel or schoolhouse where their preacher-teacher, trained in our schools, teach on week days and preach on Sundays; but some have not even this.

But most of the missionaries in this station are connected with the educational work centered in Euphrates College. This educational institution is really much more than a college, having in it students of all grades from kindergarten up, and registering five to seven hundred students. The nearest American institution of its kind is nine days' journey by horseback, and situated as it is here in the far interior of Turkey and at the border of a region that has been practically untouched by missionary work, it has a wonderful opportunity to carry out its purpose of preparing Christian leaders. This country never needed leaders so much as it does now, and the students going out from this college are leaders in many different ways. Many of the girls go back to the villages to teach the little village schools and to be a source of help to their uneducated sisters. Many others become the wives of educated young men and make homes which are a marvellous contrast to the homes about them. For this home making, they are prepared in the schools by being taught cooking and sewing and many other practical things. In the boys' department, there is an industrial self-help department which not only gives the boys a chance to partially earn their own way, but teaches them many useful trades.

What is the part which the missionary plays in all this? The missionary's work is to be a leader of leaders. Mr. Riggs, as president, has to keep the machinery of this complex plant running smoothly. But much more, he has to keep in personal touch with all the teachers and students, have meetings with them, teach classes, and in all the routine uphold before them the ideal of strong Christian manhood. And so the lady principal of the girls' department (Miss Daniels), is constantly with girls and

teachers, and has her personal touch on all the work, from furnishing dishes for the dining room and kitchen, to writing hundreds of letters to keep people in America interested in her girls. And the American lady teachers, while they are teaching English and botany and Bible to the girls are thinking of how they can get down to their hearts and consciences, how they can win their confidence and bring them to Christ. How closely the girls and boys and the native teachers watch all the missionaries to see how deep their religion goes in their own lives and how much it is worth! Each missionary specialist has work outside of the specialty. There are always meetings to attend and to lead and calls to make and to receive. There are dealings with the government; there are all sorts of quarrels to arbitrate; there are the poor who are "always with us."

And it is just these extras that make up the "specialty" of the married lady missionary. For example, the "singles" need some one to keep house for them, and at present we have a jolly tableful of them with us. Of course I have a native cook, and he is a veritable jewel too, who does all the marketing (women do not go to market here) as well as the cooking; but housekeeping is very different in this country from what it is in America, the land of the "ready made." It is a splendid thing for so many of the station to get together for meals because we have so little social life. The birthday of any member of the family gives a fine excuse for inviting the others in and having an evening of fun when we act for all the world like a lot of college girls and boys.

Another part of my specialty is the charge of the needlework industry for the poor women of this city. There is so little industry in the country that it is difficult for a woman to find work to support herself and her family, and there are many who have to do this. Most of the women and girls know how to do beautiful lace work, and with the designs and the materials provided for them, they do the work in their homes in spare moments between their housework, and then bring it to us once a week to get their pay and some new work. As they are all gathered together on that morning in the workroom, we have Bible reading and prayer with them. I hope that some of the girls who do not have as much work at home as the women, may be able to come several days in the week and work here in the workroom while some one reads something instructive and uplifting to them, so that this work may be a means of bringing them mental and spiritual food, as well as the physical food which it earns for them. And for the women this same thing can be accomplished by visiting them in their homes and talking and reading with them; this I hope to do during

the winter. But more still, I long to visit the Turkish women in their homes in the same way. Wherever I have gone into their homes they have received me most cordially and listened well to the reading, and sometimes I would find one who could read for herself. How you would love to visit some of these Turkish homes "behind the veil" where the women have their own secluded quarters and see the pretty faces which have always been covered with a thick veil when you have seen them outside. In the better class of homes you will find them fascinatingly pretty and refined in their manners and speech, and often dressed with taste and elegance. Now and then you find one who has learned to read, and it almost makes you ache to think of the possibilities buried in these four walls. And yet you seldom meet a group of Turkish women among whom there are not some who show up in a glaring light the vulgarity and the low plane to which their religion has brought them. Quite a group of Moslem women came to see me a few days ago and asked me to show them over the girls' school. They were particularly delighted with the kindergarten where the children sang some of their motion songs for them. We have one little Turkish girl in the primary department, and her sister has just come to enter kindergarten; but since the language of the schools is Armenian which the Turks do not understand, they are the only ones in the schools. In Constantinople there are many Turkish girls being educated in schools under missionary management, and we pray that the time may soon come when that will be possible here.

From Helen Curtis, Marsovan, Turkey

Our long journey came to an end last Friday when the Pyes and I reached here under the guidance of a large and cordial escort. From the start it has all been delightful even including the delays and quarantines. I have enough pleasant memories from this trip to feed my mind for a long time to come. There has not been the slightest excuse for loneliness, or homesickness, and I am sure Marsovan is not the place to foster anything of that sort. Everything has far exceeded my expectations, and even now I feel and share the fondness for this work and place that is so evident among all the workers.

Miss Willard is allowing me time to become acquainted, and somewhat established, before giving me full work. I have made a beginning however, and have three different classes in English, a regular morning to lead prayers and some supervision of the lace making and embroidery. Later I shall meet all the girls in gymnastic classes. In a few days my own lessons will begin, and I am most eager to start that work which

must be, to share in any way in the work as I would like to. Everyone has been so kind and thoughtful for my comfort in every way. I take my midday meal with Dr. White and his family. To go into their home would be sufficient to drive away all missionary prejudice. I am learning many things. I realize for the first time how unfair we Americans are to judge the Greeks and Armenians by those who may happen to annoy us in some small town in our own land. Here one learns to have respect for them as individuals and as a nation. I am delighted to find, too, that the work in the schoolroom is so thorough and so adequate. These schools are in advance of ours at home in many respects, for here music and domestic science and sewing and Bible study are included in the curriculum. They are not considered extras. It is all full of Silver Bay atmosphere, where each task, each event of the day is undertaken in a spirit of prayer. The rush of many things does not here crowd out time for prayer and quiet thinking together. That must be the secret of the success of these schools, and the reason that the missionaries find such joy in their work. They have such wholesome good times, too. Some of us play one or two sets of tennis every day, or enjoy the horses for an hour. On Saturday we are going to the vineyards for a picnic! I am so glad that my good times at camp are likely to be continued here.

The trip from Samsoun to Marsovan was delightful. It seemed to me like genteel gypsying. We were four days on the Black Sea instead of two, one twenty-four hours doing quarantine, and another waiting for the sea to calm sufficiently for us to land. We had about as rough weather as is possible, and you may know the reputation the Black Sea has made for itself. The landing in the small boat would have been frightful, had it not been for the skill of the six oarsmen. We rode in on the breast of a great wave that sent us scudding as though we were on a toboggan. Then the sailors picked us up one by one and waded ashore with us,—a novel experience. Dr. Riggs met us and was a delightful traveling companion.

“THE one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey his word of commission. Nothing less than this is sufficient to sustain for long periods the Christian’s missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principle must be relied upon to keep in action the impulses started in enthusiasm.”



Junior Work
Evangelistic Medical Educational

HELPS FOR LEADERS

CHAPTER IV

BY MARY PRESTON

As she approaches Chapter IV, of *Touring in the Gleam*, the Mission Circle leader will almost surely draw a breath of relief.

The stories of Buddha, of Lao-Tsze and Confucius, accounts of Hindu and Chinese worship, have been confusing and difficult to present in an elementary way to the child's mind. Here at last in the animistic beliefs is something comparatively simple. Children with their imaginative powers unbridled as yet will easily comprehend this spirit worship of the "grown-up" children in the human race. So readily, in fact, will their minds receive impressions from tales of spirits and snakes and witch doctors, so prone will they be to let their imaginations enlarge upon the stories told until they become fairly real and terrifying, that the leader will do well to exercise extreme caution in her choice of illustrations, altogether leaving out the horrible, and to continually emphasize the reality of our Heavenly Father and the falseness of the spirit belief.

In line with this warning, Luke ii, 8-14, with its account of the shepherds' fright at that which they could not understand and its companion messages of "Fear not" and "Peace and good will among men," is suggested as the Scripture selection. Let the prayer be a very simple petition that the Father will use us to carry those messages to the people who are always afraid because they do not know any better.

Starting with this familiar illustration of fear and its needlessness as a beginning, the leader may go on to explain briefly the animistic belief in evil spirits, its consequent system of propitiating them, and the accompanying superstitions and faith in charms and witch doctors.

We Congregationalists will naturally devote the larger share of our meeting to Africa, since we are best acquainted with that country. Perhaps the "Gleam" will allow us to spend a day there. If so we shall visit a native kraal, go inside a hut, see the women with their babies at work in the fields and at their mills, play a bit with the children, wit-

ness the treatment of a sick man by the witch doctor, watch the men prepare for war with absolute faith in their fetishes, see a girl run away because she does not wish to marry the man to whom she is sold, and following her to the mission school, get a glimpse of that portion of mission work.

Leaders will find, "Flashlights into Zulu Homes" and "Why African Mothers Fear" (leaflets obtainable at the Board Rooms for 5 cents each) helpful in their own preparation, though some of the stories should not be repeated just as they are to children. The December LIFE AND LIGHT has two good articles, others appear on pages 201 and 208 of the volume for 1910 (see page 196 for a picture of a kraal), and in the September and February numbers of 1911. *Children of Africa*, by James B. Baird, *Fetishism in West Africa*, by Robert H. Nassau, *Missionary Story-Sketches and Folk Lore from Africa*, by Alexander B. Camphor, are only three of the many books good for reference.

An African Curio Box, which is loaned from the Board Rooms for fifteen cents, will prove helpful in this meeting if it can be obtained. Some Junior Secretaries also have these boxes for the use of their leaders.

That the children may have some part in the program, let one represent the blind man making sacrifice to Leezaba in Assam, and another Moun Gyi in Northern Burma, and allow each to tell in three or four minutes a little about his life and his way of "going to church." Rather than trying to visit their countries in the "Gleam," since too many backgrounds are confusing, let the car be used during the day which the Band spends in exploring Africa to bring down to that country these two representatives of other spirit worshiping races.

As the children's sympathies will be aroused even more than usual by this story of "fear," be sure that the final impression is of the joyful change which our missionary message brings about and of the definite part which the Band through its connection with the Woman's Board has or may have in that change.

SURELY it is no accidental thing that practically all the starving die in the lands where the Christ's influence has not gone. We have looked out on great Hindu famines, we have looked out on great Buddhist famines, we have looked out on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever His influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—*Robert E. Speer.*



Our Work at Home

MRS. SPENCER FEELS THE CONTAGION

BY HAZEL BANKS NORTHROP

Events had conspired, as they sometimes do, to knock at the soul of Mrs. Warrington Spencer. Three events there were, and they attacked the lady in her one vulnerable spot.

Mrs. Spencer was an efficient member of the Ashland Avenue Church. Most people liked her. A few, who did not, spoke of her as bristling with executive ability. The minister, they said, would as soon dare undertake a social or church reception without Mrs. Spencer's chairmanship as to tell the moon to stand still.

The first of the three events came in the guise of a Sunday-school convention in another city. Mrs. Spencer went as delegate. Nobody else was spoken of. Warrington told his wife he guessed she could give pointers to the best speaker there. Mrs. Warrington patted his shoulder and looked conscious.

"The best speaker there," was a brisk young man seemingly the age of Mrs. Spencer's Sunday-school class of young people. "Is he twenty?" she asked herself. He had made perhaps a dozen remarks, when she said: "He is older than he looks. He must be thirty." As the minutes slipped by she forgot his age. A new prophet of the Lord was speaking. She twisted her muff cord uneasily. He hammered the desk and waved his arms, and Mrs. Warrington Spencer forgot how capable she was.

"Have we the right"—and the young man pounded the desk—"to leave missions out of the Sunday school?"

Mrs. Spencer could see no connection.

"Do we not wrongly consider them as an appeal from the Board? as an artificial graft? an optional of our religion?"

An optional? The lady looked at the man. Everybody she knew either said: "Yes, I do believe in missions," or, "No, I don't believe in missions." Mrs. Spencer often attended missionary meetings, gave her dollar each year, and went her way.

"If we think closely," the young man seemed whispering to Mrs. Spencer's very soul, "we see that the missionary spirit goes back of the

church, back of the Bible, back of the Christian life, to Christ's very heart. Missions is our religion!"

Mrs. Spencer leaned back, and wished she might fan herself. She thought she had come to a Sunday-school convention. But the young man kept on.

"We must become exposed to missions as to the contagion of smallpox. No one will ever become interested when the subject is being treated in another room!" And Mrs. Spencer, having been exposed, went home. There she was overtaken by the second of the three events.

The Ashland Avenue Church saw fit, now and then, to adorn its services with some out-of-town celebrity. And the Warrington Spencers invariably threw open their doors in entertainment of that person. One month later a missionary from Africa put in an appearance.

"A delightful man," said Mrs. Spencer, "for a missionary." Warrington Spencer thought otherwise. He had been showing the delightful missionary his local pump factory.

"I shouldn't wonder if you've met a Spencer pump or two, even in Africa!" and Warrington unconsciously inflated his chest. "You know we ship them to every country in the world!"

"Do you believe in foreign missions?" asked the man.

"Well, I can't say I *don't* believe in them," explained Mr. Spencer, guilelessly, "but as my wife says, there's enough to give to right here in the city!"

The missionary coughed peculiarly. Warrington looked at him, and inquired of his spirit wherein he had blundered.

"If your business were the size of your religion," said the delightful missionary, "you would confine your pump industry to this city alone."

Warrington Spencer gasped, poked about for a fitting retort, and found nothing.

That evening the church was crowded. Mr. and Mrs. Spencer sat well forward. The missionary told the Ashland Avenue congregation about Africa. He described the lions and the jungles and the people,—ah, the poor, wild creatures, descendants and comrades of the lions and the jungles. Yet in the crude, vile bodies dwelt a flicker of the soul of God, ready,—so desperately ready,—for his call.

"Do you not believe it?" asked the jungle preacher. "Why, I have seen poor, black, tattooed, hairy fellows; women, their faces distorted with great, wooden nose rings; children, clothed in strings of beads, come walking—walking—walking, for twenty miles, over the trails and

through the bush, to pick up the crumbs civilization lets fall from the table, to hear 'The Words' of the Book of God, to give, when they have nothing. And in the last day will you have Christ turn his face from you saying, 'I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.'"

Mr. Warrington Spencer looked at his wife. She was looking into the missionary's face as if she had seen a great light.

And now came the third event.

The Ladies' Missionary Society was to occur the day after New Year's. Mrs. Owen Wendell, who had been appointed to "give Turkey," and who had a house full of guests, five children, and one maid, besought the committee to put some one in her place. Mrs. Warrington Spencer was known as a wonder in emergencies.

"What shall we do?" the committee asked. "Shall we postpone it, or appoint some one else? Nobody but Mrs. Wendell would have thought of writing her paper New Year's week!"

"I'll take it," said Mrs. Spencer, and the committee knew the meeting was in capable hands. But they did not dream how gladly and joyously those hands were held up for the first time to touch the Master's! She began to look over some of her old missionary magazines, those she had always subscribed for, but somehow failed to read. How alive they were, these messages from the field—from Christ's fighting ground. How real! How worth while!

"Do you believe in foreign missions?" asked Mrs. Spencer of the Ladies' Missionary Society the day after New Year's. The ladies politely raised their eyebrows and waited for Turkey. They were not disappointed. She began very softly to tell them of the Adana women during the massacres, of their great desire to raise money enough for their new church. Like sheep without a fold they gathered about their shepherd, bringing their little bits of finery, their poor pieces of jewelry, even their wedding rings,—for they had little else,—and asked the missionary to sell them in America when she went "home," for only so could they hope to have a share in giving for the new church. When Mrs. Spencer added that the exorbitant charge on the poor little trinkets at the Custom House had been far above their intrinsic value, the ladies began to feel that Turkey might have a personal meaning for them.

Then she spoke of the Bible woman who had come into a poor village of Armenia and had gathered about her the ignorant Christian women

and told them of the darkness of the heathen world, giving them the story of unsaved Africa. "Ah," had said the women, "we must pray for these wretched creatures,—so much worse off than we are." But one poor widow had spoken, "If we pray, we must give," and the others had said, "Yes, we must give." It had meant starving themselves but they gave *two dollars* for the African women, that they too might share in the Light of the World!

Mrs. Spencer's voice had broken here. "Ladies," she implored, "don't you see that foreign missions began when Christ left the right hand of the Father, and came to this world? During this year may not a single day pass when I shall not pray for all these 'daughters of sorrow.' Who will join me in praying? 'And if I pray I must give.'" She did not even hear the closing hymn. She only knew that she had felt the divine contagion of love for all the sinning, suffering, shameful womanhood and girlhood of this wide world, and that just so far as in her lay she would day by day through the new year expose the Ladies' Missionary Society of the Ashland Avenue Church to the same influences. She hoped as she sat there that by and by missions would mean no longer "an artificial graft" upon their church life, but the natural, inevitable, beautiful fruit of their love to Christ.

And the evening and the morning were the second day of the happiest new year that Mrs. Warrington Spencer had ever known.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

Based upon the text-book, *The Light of the World*.

The complete set of eight programs is now published in leaflet form and can be obtained from our rooms, price five cents.

PROGRAM VI

TOPIC: Mohammedanism, the Youngest in the Sisterhood of Religions.

Material: Text-book, Chap. IV. Former text-book, *The Nearer and Farther East*, pps. 1-150. Its companion book for Juniors, *Springs in the Desert* (of especial use to the Narrator). Current missionary magazines and secular papers (of especial use to the News-Reporter). *The World Missionary Conference*, Vol. IV, pps. 122-155, most valuable collation of testimony from every Moslem land.

Hints: Some one in almost every church can tell a story well, perhaps the Primary Sunday-school teacher, perhaps even a man! If such an one can be secured, let her—or him—become the Narrator, regardless of former missionary interest. The point is to have a story-teller tell the story. Introduce her, not by name, but simply as the "Narrator of the hour who has a story to tell us."

The Historian's part will be made more effective if a simple map is made and hung, to show Moslem lands. One such, used in a meeting for young people, was made on unbleached cotton, the lands were outlined by a brush dipped in black ink, and Moslem areas were tinted with green water-color paint. If this program is used by

Juniors, as the Historian reads her first chapter let some one pin small red paper swords on to the sections named, in the order of the Moslem advance, beginning with Arabia.

A copy of the Koran is in many public libraries. If possible have a copy at the meeting, with marks in certain places, that any who wish may afterwards read for themselves the principal teachings of Islam.

SPECIAL PROGRAM FEATURES

I. The Narrator.

(Beginning with the boyhood of Mohammed, the story should vividly portray the traditional as well as authentic incidents of his romantic youth, his development and decline, the whole to cover not more than *seven* minutes, and *not* to include his religious scheme.)

II. The Historian.

(She announces that she will read three chapters from her soon-to-be-published book, *Islam, the Youngest in the Family of Religions*: Chap. I, The Growth of Islam. Chap. II, The Many-sided Temperament of Islam. III, The Womanhood of Islam. This should all be written, and occupy fifteen minutes. Chap. I will be geographical and the map can well be used with it. Chap. II sets forth the different sects of Mohammedanism, like the Shiah, Babists, etc. Chap. III will emphasize those features which limit and degrade woman.)

III. The Theologian.

"It is incumbent upon the true believer to have a firm faith in six articles, viz., In God, His Angels, His Books, His Prophets, The Day of Judgment, The Predestination for Good and Evil."

(Let the Theologian, with this as a text, set forth the distinguishing doctrines of Islam; the chief features of the Koran; the points of contact and contrast with Christianity.)

IV. The News-Reporter.

(By previous preparation the Reporter should be able to give in brief, condensed items, the latest intelligence from Moslem lands, missionary, political, miscellaneous, using five minutes.)

Prayer for the Moslem world should be emphasized in connection with this program.

The Leader's *finale*, always a feature in order, should briefly answer the question, "Has Christianity been found adequate to cope with Mohammedanism?"

M. L. D.

SIDELIGHTS FROM PERIODICALS

CHINA.—"The American on Guard in China," "The Chinese Revolt," "China and the Chinese in the Newest Books," *Review of Reviews*, December. "The Chinese Revolution," *Contemporary Review*, November. "China's Revolution Spells Progress," "New Born Men in China," *Missionary Review*, December. "Dr. Sun Yat Sen and the Chinese Revolution," *Fortnightly Review*, November. "The Kingdom of Flowers—

China," *National Geographical Magazine*, November. "The Passing of the Manchus," *North American Review*, December.

JAPAN.—"James Curtis Hepburn, the Pioneer in Science and Religion in Japan," *Missionary Review*, December. "Glimpses of Japan," with colored illustrations, *National Geographical Magazine*, November. "Japanese Commercial Honor," *The Atlantic*, December.

INDIA.—"Islam in India," *Missionary Review*, December.

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

Friend, 1,000; Friend, 1,000,	2,000 00	<i>Berkshire Branch</i> .—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Dalton, Senior Aux., 212.45, Y. L. M. C., 12; Middlefield, Ladies' Aid Soc., 10; North Adams, Aux., 56; Pittsfield, South Ch., Aux., 60.12. Less expenses, 10.52,	590 05
MAINE.		<i>Essex South Branch</i> .—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lakeman Scholarship Fund, 25; Beverly, Dane St. Ch., Jr. C. E. Soc., 10; Marblehead, Aux., 20; Salem, Tabernacle Ch., Aux., 168. C. R., 10; Swampscott, Aux. (with prev. contri. to const. L. M's Miss Annie E. Boynton, Mrs. Charles Q. Lowd), 5,	238 00
<i>Eastern Maine Branch</i> .—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Machias, Aux., 24.12, S. S., 10. <i>Jubilee</i> , Brewer, Mrs. Warren Morse, 1. Less expenses, 30,	5 12	<i>Franklin County Branch</i> .—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 7.36, E. B. S., 5; Northfield, Aux., 43.15; South Deerfield, Aux., 15.60, Prim. S. S., 2.80; Sunderland, Aux., 19,	92 91
<i>Western Maine Branch</i> .—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, South Ch., Aux., 6.46; Gorham, Aux., 50; Portland, Annie A. Gould Tent, Dau. of Vet. and Bethel Ch., 46, High St. Ch., Aux., 100, State St. Ch., Aux., 129.29,	331 75	<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kueelund, Treas., 8 Paradise Road, Northampton. Enfield, Frances Woods Kimball (to const. L. M. Miss Charlotte A. Lathrop), 25; Northampton, Edwards Ch., Aux. (100 of wh. to const. L. M's Mrs. Lewis Babbit, Mrs. S. D. Drury, Mrs. Collins Gere, Mrs. Marie E. White), 127.96; Norwich, Ladies' Aid Soc., 5,	157 96
NEW HAMPSHIRE.		<i>Middlesex Branch</i> .—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Aux., 10; Natick, Aux., 2, Y. L. Guild, 10; South Framingham, Aux., Th. Off., 51.50; South Sudbury, Memorial Ch., Ladies' Benev. Soc., 26.12; Wellesley, Off. at Ann. Meet., 21.40,	121 02
J. L. B.,	10 00	<i>Newton</i> .—Miss Constance P. Wilder, 50, Miss Margaret Wilder, 100,	150 00
<i>New Hampshire Branch</i> .—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Dover, Knollys Miss. Club, 5; Hanover, Aux., 10; Jaffrey, Aux. (to const. L. M. Mrs. Matilda Harling), 25; Littleton, Aux., 58.80; Nashua, First Ch., Adelphean Club, 14.50; Orford, Aux., 5; Portsmouth, Rogers M. C., 40; Rochester, Aux. (prev. contri. to const. L. M. Mrs. Etta Hauscom); Tilton, Outlook Club, 6.50; Sanbornton, Aux. (to const. L. M. Mrs. F. M. Morrison), 25; Wolfeboro, Aux., 10. <i>Jubilee</i> , Concord, Gifts, 10; Portsmouth, Gifts, 55. Less expenses, 10,	254 80	<i>Norfolk and Pilgrim Branch</i> .—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux., 70; Cohasset, Aux. (add'l Th. Off., 5.50), 6.02; Randolph, Aux. (Th. Off., 18.50), 28.50; Stoughton, Aux., 5; Weymouth and Braintree, Aux., 22; Weymouth Heights, Aux., add'l Th. Off., 50 cts.; Weymouth, South, Union Ch., Aux. (with prev. contri. to const. L. M's Mrs. J. Ellis Gardner, Mrs. Wilson Tirrell), 33.60; Whitman, Friend, 1; Wollaston, C. R., 4.23,	170 85
VERMONT.		<i>North Middlesex Branch</i> .—Miss Julia S. Conant, Treas., Littleton Common.	
<i>Vermont Branch</i> .—Miss May E. Manley, Treas., Box 13, Pittsfield. Brattleboro, West, Aux., Th. Off., 16.09; Burlington, First Ch., Aux. (Th. Off., 76), 107; Chester, C. E. Soc., 5; Hartford, Aux. (Th. Off., 16), 20; Richmond, Light Bearers, 1; Wallingford, Aux., 8,	157 09		
MASSACHUSETTS.			
<i>Andover and Woburn Branch</i> .—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Off. at Ann. Meet., 19.60; Billerica, 2.50; Lexington, Hancock Ch., Aux. (to const. L. M. Mrs. George E. Martu), 25; Lowell, Eliot Ch., Aux., 25, High St. Ch., Woman's Aid Soc., 50, C. R., 7.03, Kirk St. Ch., Aux., in mem. of Miss Lucy Fay, 12.50; Methuen, Aux., 3; Stoneham, Aux., 4; Winchester, First Ch., Aux., 105,	253 63		

Concord, Mrs. Damon, 1; Townsend, Aux., 1.50; Westford, Aux., 10,
South Hadley.—Mt. Holyoke College, Miss Frances E. Haynes, 5 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Y. W. Meet., 5.11; Blandford, Aux., 5, S. S., 10; Granville Center, Aux., 10; Holyoke, Second Ch., Aux., 10; Ludlow Center, Aux., 4.50; Monson, Mrs. Mary Warren Tufts, 31.50, 76 11
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Mrs. Frank Wood, 400; Auburndale, S. S., Prim. Dept., 5; Boston, Central Ch., Aux., 150, Mt. Vernon Ch., Aux., 5, S. S., 30; Cambridge, First Ch., Aux., 77, Prospect St. Ch., Woman's Guild, World Dept., 40, Bearers of Glad Tidings, 5; Dorchester, Second Ch., Aux., Th. Off., 54.54, Y. L. M. S., 5; Newton, Eliot Ch., C. R., 15.60, S. S., 30.02; Newton Highlands, Aux., 53.22; Newton, West, Aux. (prev. contri. to const. L. M.'s Miss Marion G. Bell, Mrs. William F. Chase, Mrs. Irving T. Farnham, Mrs. Henry B. Patrick), C. R., 10; Newtonville, Central Ch., C. R., 23; Roxbury, Eliot Ch., Aux., 20.50, Imm.-Walnut Ave. Ch., For. Dept. (Th. Off., 59.72), 116.72; Wellesley Hills, Aux., Th. Off., 25. *Jubilee*, Boston, Mrs. W. L. McKee, 300; Brookline, Mrs. E. C. Mills, 10, Leyden Ch., Aux., 25, 1,400 60
Swampscott.—First Ch., Prim. Dept., 5 56
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Ashburnham, Aux., 8.50; Athol, King's Messengers, 5; Hardwick, Mr. and Mrs. Flagg, 25; Oxford, Aux. (25 of wh. to const. L. M. Mrs. Carrie E. Cady), 30; Webster, Aux., 9; Whitinsville, E-C-A-D Band, 14.78; Worcester, Old South Ch., Little Light Bearers, 12.70, Union Ch., Aux., 20.49, 125 47
 Total, 3,399 66

LEGACY.

Taunton.—Mrs. Caroline P. Woodward, by William H. Fox, Admr., 500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on bank balance, 5.16; Mrs. Edward Carrington in mem. of Mrs. W. F. Sayles, 25; Chepachet, Aux., 5.50; East Providence, Luther's Corners Union Ch., C. E. Soc., 4; Providence, Union Ch., Jr. Dept., S. S., 10; Wood River Junction, Ladies' Miss. Soc., 5, C. E. Soc., 5. *Jubilee*, Bristol, Mrs. Annie B. E. Jackson, 1; Edgewood, Mrs. John H. Larry, 1; Central Falls, Mrs. C. S. Foster, 10; Kingston, Mrs. H. J. Wells, 25; Woonsocket, Globe Ch., Mrs. L. E. Taylor, 5, 101 66

LEGACY.

Slatersville.—Miss Harriet T. Johnson, through Treasurer of Rhode Island Branch, 10 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Westfield Ch.,

Aux., Mrs. Almon Bartlett, 25; Norwich, Broadway Ch., C. R., 4.25, Park Ch., Aux., Th. Off. (Mrs. H. H. Osgood, 30), 67; Preston City, Aux., 50 cts. *Jubilee*, Norwich, Park Ch., Miss C. T. Gilman, 5, 101 75
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Int. on Julia W. Jewell Fund, 40; Friends, 25; Friends, 25.39; Ellington, Aux., 120; Hartford, Park Ch., Y. L. Soc., 10; Kensington, C. R., 9; New Britain, South Ch., W. F. M. S., 37.20; Rocky Hill, Aux., 5; South Coventry, Ladies' Assoc., 12; South Windsor, Y. L. M. C., 15; West Hartford, J. E. S., 5, 416 69
New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 400; Friends, 100; Friend, 30; Ansonia, Jr. C. E. Soc., 10; Bridgeport, South Ch., Aux., 102.46; Bridgewater, Aux., 20; Canaan, C. E. Soc., 5; Centerbrook, Miss Hubbard's S. S. Cl., 1; Ellsworth, C. E. Soc., 5; Madison, Aux., 118; Milford, First Ch., Aux., 9, Plymouth Ch., Aux., 36; Middletown, First Ch., Aux., 10.06; New Haven, Centre Ch., Aux., 154; New Milford, Aux., 87; Northford, Aux., 17; Norwalk, Aux., 19; Roxbury, Silver Cross Cir., 5; Saybrook, Aux., 36.20; Seymour, Aux., 16, C. R., 2.20; Sharon, Busy Bees, 50; South Canaan, C. R., 2; Stamford, Aux., 25; Stratford, Aux., 35, Miss. League, 5; Westbrook, Aux., 19; Westport, Aux., 22.50, 1,341 42
Norwich.—Off. at Ann. Meet., 173.47, 312.34, 485 81
 Total, 2,345 07

NEW YORK.

Corbettsville.—Friend, 75 00
East Bloomfield.—Mrs. Eliza S. Goodwin, 5 00
 Total, 80 00

NEW JERSEY.

Upper Montclair.—Mrs. Mary R. Cole, 25, Mrs. William Rogers Westerfield, 50, 75 00
Westfield.—Miss Emma L. Bridges, 10 00
 Total, 85 00

SOUTH CAROLINA.

Charleston.—Off. at Jubilee Rally, 130 92

GEORGIA.

Columbus.—North Highland Ch., 2 00

ALABAMA.

Birmingham.—Seventh Day Adventist Ch., 6 59

MINNESOTA.

Minneapolis.—Miss Katibel Chadbourne, 100 00
 Donations, \$4,419 98
 Buildings, 792 39
 Work of 1912, 3,632 34
 Specials, 164 95
 Legacies, 510 00
 Total, \$9,519 66

GIFT FOR LEGACY EQUALIZATION FUND.

Massachusetts.—E. B. D., 333 32

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Porterville, Cal.

Foreign Secretary and Editor.

MRS. E. R. WAGNER,
San Jose, Cal.

Treasurer.

MISS HENRIETTA F. BREWER,
770 Kingston Avenue, Oakland, Cal.

“Big Nails in Our Missionary Boards” was the caption of a bright paper on the great movements of the last two years, while “Clinching the Nails” was an appeal for the Every-member Campaign; both papers were read before a large union meeting, home and foreign, in Los Angeles. In the afternoon the whole convention was resolved into a Young Ladies’ College of Missions with Miss Ella DeVoe as dean. Groups of women were called out as classes in history, geography, biography and mathematics, reciting upon the significance of the societies of the American Board, the countries and schools where our missionaries are, the missionaries themselves, and the amount of money needed for the year.

Last Friday afternoon, the women’s missionary meeting was about the “World in Boston.” Miss Gertrude Wyckoff had spent a great deal of time and pains working it out with Shu Kuan. Shu Yun led the meeting, and Mrs. Stanley prepared the “exhibits.” They had the pictures cut out of that little magazine and pasted onto a large sheet and labeled in Chinese characters. Then in order to give them some idea of an exhibit of curios from different countries they had two tables, on one of which were the Filipino things sent by Miss Kellenborger, and on the other were all the American Indian things we could muster. Shu Yun explained it all so nicely, and the women were so interested. I was amazed at the way even the hospital patients examined things and asked questions. There was one picture of a dog team in Alaska, and one young woman was so anxious to remember about it. She repeated several times, “In *Mei Kuo* (America) they use dogs to draw carts.” Mrs. K’ung told her it was a country in the Far North of *Mei Kuo*. So the young woman repeated it over again with that correction. Then she said, “Now what country was that other country picture of—the girl that I saw?” I said she was an Indian girl

and she repeated that over and over. Another girl that was with her said, "Now you remember about those two pictures to tell your mother."

LUCIA LYONS, PANG-CHUANG.

It is very kind of you to keep me in mind. I hope I may prove to be all you ask. Certainly there is a chance for usefulness. If I were twins,

At the there would still be work which has to be left undone.

Doshisha. That sounds like the usual missionary letter, doesn't it?

It will be a comparatively short time before you see Miss Denton and she can tell you ever so many things that you will be interested in. But I'm sure she won't tell you that the girls and teachers idolize her, and that we are all fortunate in having her at our head.

We are waiting eagerly for Miss Hill. The music department usually has a Japanese assistant, but we couldn't find anyone this year. I have been doing all the teaching so far, expecting to put about twelve hours of it on Miss Hill. When nobody knows what to do about work, we have one convenient little sentence, "Let's give that to Miss Hill." Do you wonder that we will give her a warm welcome?

I don't find it as difficult to teach as I expected. I talk to my oldest class as though they were Americans. They always respond to suggestions as though they understood perfectly. But my first year class can't understand "page 14" without counting up on their fingers.

LOUISE DEFOREST.

The Chinese of San Francisco, and of the entire Pacific Coast, sympathize deeply with the revolution in their native land. The yellow dragon

China's flag has disappeared from Chinatown, San Francisco,

Sympathizers. and every shop flaunts the new revolutionary flag with its red, white and blue, a white, twelve-rayed sun in the corner, on a blue ground, the rest of the flag being solid red. Many thousands of dollars have gone from this city to aid the revolution. Last week the Chinese Christian Union cabled a thousand *taels* (seven or eight hundred dollars) to China for the Red Cross work. Last Saturday the Chinese generally undertook the work of raising money for the same object in a thoroughly Chinese fashion. A glittering *papier-maché* lion, escorted by drum and cymbal corps and performing athletes, made the rounds of Chinatown, while three thousand dollars was fed to the rapacious monster. To-day the Chinese women have been invited to meet and prepare bandages for the Red Cross nurses. Mr. Ng Poon Chew, editor of the San Francisco *Chung Sai Yat Po* (Chinese-Western Daily News), for some years a

Presbyterian pastor among his countrymen in the United States, last Friday addressed in faultless English the ladies' missionary society of the First Congregational Church, Oakland. He declared that the Manchus "belong to the down-and-out club," that the last chapter of China's forty-five centuries as a monarchy is finished, and that she has discarded "the false and exploded theory of the divine right of kings."

The excitement has interfered somewhat with the work of the missions for Chinese in San Francisco and elsewhere, diminishing both attendance and contributions. Doubtless this disturbance is only temporary. In our own mission, the children's school has been enlarged by the admission of two married women. "The women all want to learn to read now," says their teacher. Mrs. Yang, formerly connected with Mrs. Nelson's school in Canton, China, is an assistant in this school.

S. F. H.

THE DOSHISHA GIRLS' SCHOOL

BY MARY F. DENTON

We have had a six months long to be remembered, for after long waiting and after making great efforts to come up to the government standard, we have at last received the coveted recognition for the academy. Not yet are we able to get it for the two departments of the college: the Literary College and the Domestic Science Department are still unrecognized. You all understand that we get no money from the government, only permission for our high school graduates to enter any school or college, or to enter any examinations for teachers' licenses. We must next try for recognition for both colleges and then when we secure this our graduates can be granted teachers' licenses without examination. Now that we have the lesser recognition, we must press on for the greater. As a result of our receiving recognition, we are again getting up in numbers. We are now more than one hundred and seventy strong, numbering all departments of the girls' school. And next year we hope for more, and as soon as we are justified in doing it, we must make great efforts for recognition for the Literary and Domestic Science Colleges.

The spiritual life of the school is most satisfactory. Thirteen girls have been converted.

The Y. W. C. A. grows and does its work better and better. There is much activity in private. Bible study classes are carried on among the girls themselves.

The Y. W. C. T. U. also in its flower and tract mission has been full of activity. You would love to see the girls go off in especially large groups on Sunday afternoons to carry flowers to all the hospitals, where we always have a warm welcome.

Our Sunday schools carried on by the girls, to say nothing of the girls

who work in the regular church Sunday school, are the joy of my heart. We have a settlement, where lives a family, two daughters of which are daily pupils. These girls are teachers in the night school, conduct the Sunday school, carry on a splendid praise service every Sunday night before the preaching and do much for the poor who come to the free dispensary.

Sometimes disappointments come. Last year one of our girls married a non-Christian and seemed at first to give up everything. Now to-day I hear that although she has married a rich man and did not make any bargain with him beforehand that she was not to be hindered in the Christian life, yet she has been so lovely; and at last she has found one Christian woman in that village, and with her husband's consent, she and that one woman hold a regular service every Sunday night, and now she is happy and her husband is more than satisfied, and says women educated in Christian schools are far different, and Christianity must be examined!

Years ago only one girl in a large class graduated unconverted, a strong Buddhist. Now her husband is dead and to my great joy she came a few weeks ago to my young men's class, bringing her sixteen-year-old son, asking me to teach him and herself. At the last communion, the oldest son of one of our graduates in this same class was received into the church. I wish that you who have done this great work could have all the joy that comes to me.

I am sure I must have told you that the only missionaries ever sent by an independent Japanese church are Mr. and Mrs. Marazama, sent by the Presbyterian Church Society to Peking; both are graduates of our Doshisha. We have nine men and women graduates of the Doshisha in the Salvation Army.

WOMAN'S BOARD OF THE PACIFIC

Receipts for October, 1911.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

<i>Northern California Branch.</i> —Mrs. E. V. Krick, Treas., 2710 Devisadero St., San Francisco. Boulevard Cong. Ch., 5; Loekford, 5; Oakland, First, 70, Plymouth, 10; Saratoga, 12; Sunnyvale, Jr. C. E., 2.40.	104 40
Balance, October 1st,	82 52
Less expenses, 32.25,	186 92
<i>Southern California Branch.</i> —Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, S. S., 26.84, S. S. Jr. Dept., 16.70; Los Angeles, Plymouth, 25, Trinity, 10; Pomona, 30; Redlands, 38; Riverside, 25,	171 54

SPECIALS.

Claremont, W. S., "Extra" for Dr. Tracy of Marsovan, Turkey, 50, "Extra" for Dr. Haas of Adana, Turkey, 250,	300 00
--	--------

IDAHO.

<i>Idaho Branch.</i> —Mrs. W. L. Phelps, Treas., 111 W. Jefferson St., Boise. Boise Branch, 26, C. E., for support of girl in Marash, Turkey, 10; Pocatello, Missionary Aux., 20,	56 00
---	-------

OREGON.

<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Forest Grove, Aux., 10; Arlita, Aux., 1; Portland, First, Aux., 21.95,	32 95
---	-------

WASHINGTON.

<i>Washington Branch.</i> —Mary D. Smith, Treas. Ahtanum, Special to Miss Wiley, Foochow, 10; Seattle, Pilgrim, Mrs. London, for India Sch'p, 15; Plymouth, Woman's Ass'n, 30, Queen Anne S. S., for India, 10.10,	65 10
--	-------

Board of the Interior

President.

Mrs. LYMAN BAIRD,
The Pattington, Chicago, Ill.

Corresponding Secretary.

Miss M. D. WINGATE,
Room 523, 180 N. Dearborn Street, Chicago, Ill.

Treasurer.

Mrs. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

Miss FLORA STARR,
718 Simpson Street, Evanston, Ill.

Recording Secretary.

Miss ANNIE E. NOURSE, Room 523, 180 N. Dearborn Street, Chicago, Ill.

Editor of "Mission Studies."

Miss MARY I. LYMAN, 180 N. Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

Mrs. H. E. PEABODY, 3753 Ellis Avenue.

OUR MISSION SCHOOLS IN BOMBAY

BY ANNA L. MILLARD

I have not been able to attend the five outside schools as much as I could wish on account of multitudinous demands here, but I find Mr. Sarode a very efficient and reliable assistant, who regularly visits the schools, keeping the records and filling in the statistical tables required by government.

In the Seven Roads Girls' School, Mr. Sarode's wife, Vithabai, is the head mistress. She is a gentle little woman of Brahman origin, having been formerly one of Pandita Ramabai's widows. The school goes on much as usual, with perhaps sixty children on the rolls, numbers of them now being Brahman girls whereas they formerly were mostly Beni-Israelites. The Second Standard in this school is taught by Susanbai, who has been with us so many years. She has recently become a widow, and so is now quite dependent on her teaching for her support. The third teacher, Sundrabai, is one who has had some kindergarten training, and is therefore very useful with the little ones. The children who attend this school are some of them very bright and attractive, and we are very glad to have this opportunity to influence all their after lives for good.

Upon my return I found that the neighborhood in which the Burnell School was located had been changing, so that it is now largely Mohammedan, and that a large Mohammedan school for both boys and girls has been opened in the same building with ours just one flat below. This had materially interfered with our school, Hindu parents fearing to send their little girls thus among Mohammedans, and so I immediately began to search

for a better place for the school among Marathi speaking people. This I soon secured in Love Lane, not far from the Blind School. Some of the older children continue to attend and others have been secured nearer by, the calling woman being vigilant in her efforts to bring in new pupils. The two teachers are quite enthusiastic about working up the new school, and report many interesting conversations with the parents and relatives of the children. We expect that it will soon be as prosperous as it was formerly.

The Poor House School rejoices in its new cognomen of the Towle School, a name which for me is happily associated with the pleasant visit of Mrs. Towle. This school is only a step or two from Abbott House, and I am able to run in there more often than to any of the other schools. We have here also a new teacher, as it seemed wiser to have a woman in charge who could visit in the homes of the children and become a friend to them all. They have an interesting Sunday school here every Sunday morning, where the grown-ups too, blind, halt and lame gather together for the lesson hour.

The other two outside schools of which I am in charge, the Parel Girls' School and the McKinley Boys' School, are both interesting and prosperous, with three teachers each, and like *Oliver Twist*, always asking for more. It is astonishing the number of things these teachers and schools can require, and the number of things that are always written on my memorandum to meet those same needs. At the time of the royal visit next November, arrangements are being made to seat all the school children of Bombay along the route of procession. We have asked for one hundred and fifty seats for the older and more responsible of our children with the teachers, that they may catch at least a glimpse of the King and Queen.

I have taken charge of the two Bible women, as I think I have before mentioned, with the intention of handing them over to Miss Coan as soon as she is able to take charge of them herself. I am encouraging them as far as possible to visit in the homes of the children who attend these outside schools, to talk with the mothers and older sisters, thus keeping in touch with the children themselves, and strengthening the influence which we have had over the children in the schools.

The Blind School is, as you know, always my delight; in caring for these poor afflicted children are we not following the example of the Master who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? The kind things which government officials, influential natives and other visitors have written in our visitors' book, from the governor's wife down, indicate the important position which the school holds in the eyes of the public. Half a dozen new children have come in within

the last six months, one a little Brahman girl from another city, and one a poor wee girlie off the streets in Bombay, who had never known a home or friends. I was told by those who brought her that she had received her food from door to door and that when she was thirsty she would call out, "Give me to drink." Occasionally an old garment was thrown to her, which would serve the purpose of both clothing and bedding.

Such are the things that fill the daily life of a missionary, many of them too trivial to be recorded, but in reality they are not unimportant and cannot be left undone.

Year by year it seems to me we have more and more business to accomplish. I presume this is natural enough as our work grows and our community increases. We sent our usual earnest request for a kindergartner for the Bombay day school. I presume you are still on the lookout for the right person and I sincerely hope she may be found ere long.

When I think what a splendid opportunity is awaiting this young woman I long to be young again or to be able to double my strength and time to meet all the needs.

As the oldest member of the Bombay station I am more and more looked to by many as their oldest friend and this fact alone makes many demands upon my time within our church and community.

Since my return to Bombay the first of June, our new pastor's wife and I have made an effort to revive the Dorcas Society of the church and to inspire our women with a spirit of service such as they have not had.

The church has taken on a lease of life since calling a pastor and all are looking forward to the centennial celebration in 1913.

There are endless opportunities in a large Christian community like ours for stimulus and encouragement.

THE FELLOWSHIP OF SAINTS

BY GERTRUDE WYCKOFF

Would you like to have a slight résumé of what I have been doing the last two or three weeks? It has been the finishing up of vacation, and though rather full of many little things, it has been a very pleasant time. As a station class of about twenty women were studying during the summer, and the autumn harvest time was hastening on, we came home from the seashore a week earlier than we otherwise would have done. The class was left in the charge of two schoolgirls, one graduated this summer from the academy, and the other is one of our boarding school

teachers. Is it not good to think of work of this kind going on under the care of native help?

The day after we reached home, we gave up to the examining of classes for young girls in a primary geography, arithmetic and the Chinese trimetrical classic. These studies were all so new to girls who cannot hope for education in schools, and what they get must be in some such way. They really did very nicely, and it means not a little to them to have had such help.

You surely would have been interested in a class of 'middle-aged women who were just trying to learn about continents, islands, seas and lakes, with isthmuses and straits. A map was before them and they had learned the directions and did have a little idea of things. The trifle they now know will pave the way for a little more sometime, and the words America, England, Russia, etc., will mean something when they hear them. An effort was made also, to help them do some systematic study in the life of Christ, but their minds are muddy when you want clearness and confused when you are after order.

We think our two teachers did remarkably well in teaching this kind of material, quite different from teaching a class of bright little girls. Truly they know what stupidity means, I am sure. The class was dismissed just in time, for ever since we have had hard rains and the roads are very bad. Doubtless my sister Grace will have a story to tell this evening when she returns home after accompanying the schoolgirls, who are going to Peking, as far as Techou. Oh, if only there were some way by which long hours of travel by cart could be lessened. The two large, long carts were well piled with boxes and bundles of bedding, and as it was raining, some straw mats had to be bound over the bamboo slats; the last I saw some of the girls were doubled over, their heads not clearing the top. I hope they could either lie down or straighten up during the four hours' ride!

These girls are all so happy to go back to their study in Peking. I want to tell you who they are, but first let me say that after our Summer Conference, there was not a girl or teacher who attended who would not like to have taken further study; it was good to see them so eager. There were about twenty of them, but some are already in their own homes and have their private schools; others are hardly capable of much advanced work in the college course, and some must help in the work already in hand.

But let me tell you about those girls who left us this morning. One, a college graduate, is entering upon her second year in the medical course,

and for her journey had put on her school uniform, and had her hair combed "A la Japanese ladies," so she looked a little strange to us. She is a girl of grit and purpose, and even though her parents think she is unfilial in looking after herself in this way and refuse to help her, and even though her only brother, doing well financially in the Customs House in Chifoo, opposed her continuing study in the church, and refused her aid, still she is pushing on, and is a sunbeam wherever she goes. The story of her parents coming into the church and consecrating the only two children, a girl and a boy, to the Lord, in the midst of the severest persecutions, is too long to tell here.

Miss Kung is our kindergarten teacher. She is not very pretty, and has a little of a stupid look; but she has always done well in her studies and seemed to catch the spirit of kindergarten work, and is as sweet and lovely with little people as one could wish. Children everywhere love her. She lacks one year of finishing her course and she is so ambitious to receive her diploma. She is battling with tubercular tendencies but has more of an idea how to care for herself than many have. While she does not come from a poor family, still those more well to do think they have nothing to spare in any case, so Miss Kung cannot have as much nourishing food as she knows she needs. We help her in some ways and are hopeful that she may see her desire fulfilled this year in finishing her course. She has taught either in boarding school or kindergarten for three years and deserves all she is to receive. As she sees the coldness and indifference of her father in religious matters, she says, "I can do nothing but pray for him and the family." It makes me heart-sick as I write that last sentence, for the bitterness and unkindness that there is in the hearts of the five or six members of the family is pitiable. When, O when will love conquer selfishness and sin! All of them however love the sister of whom I have been speaking. She wins them by love and gentleness.

Of the number going north, another is Miss Chang, Shu K'um of whom I have written before, who has done such helpful work in evangelistic lines for a year and a half, captivating the hearts of women everywhere by her enthusiasm, earnestness and love. She has greatly longed to take some work in some special preparation, and so she goes away with her big heart overflowing with gratitude. The rest of the party are girls just out of our school, or just finishing the academy; they are all growing in their Christian lives and learning a little more of the meaning of "life" and what the possibilities of it are.

And now I wish I could take you into the spirit of our brief meeting

Sunday evening with the few women in the yard, and the girls whom I have mentioned above. We had been working over and over in our minds how to get the girls to pay some more toward their own tuition in school; they started out with money not a great deal for necessary expenses, but were still dependent upon the church for the bulk of expenses, and it is not strange that they seemed to expect it, little thinking of what their blessings cost others. We had read in *Mission Studies* about the shortage, and the fear of debt, and it seemed as if the bringing of our dear home workers, and all the Board's work would make them think. So with the photos of the leaders in the Rooms at Chicago and a picture of the Bridge, representing the young ladies' work, we told them of the special need, and the special call to prayer, and that our evening meeting was to "help a little" with your prayers. "God's grace to them, what they are, what they are receiving," they were reminded, "all came through the Woman's Board in America, and now when these provisions were being made for them, they needed to "remember the work of faith, the labor of love and the patience of hope which is back of all they have received." The faces were serious and the prayers sympathetic and earnest that God would open a way for closing the year without debt. I hope it will make them realize that they are stewards of a very little of the home gifts and that they will spend money carefully and thoughtfully. We closed with "More love to thee O Christ," and felt that the link between them and our home work of the line was a little more real and stronger.

It made our hearts more tender to mention the calling from earth to heaven of Miss Russell, whom some of them knew, and at the same time to tell them of the great vacancy in the Rooms through the removal of Miss Pollock, so strong and beautiful a helper. One dear young woman in her prayer breathed the names of these two workers, one in the East and one in the West, and asked the Lord to let some one be found in each case to take up the work.

The absent members of our station return and in a short time we shall welcome the Drs. Tucker after their furlough and Miss Sawyer, the trained nurse, with them. A reunited station, may we do our best work for the Master, continuing faithful, patient and hopeful to the end knowing that "in His Name" no work is in vain. Pray for us as we do for you.

"My life is but a field
Stretched out beneath God's sky,
Some harvest rich to yield."

MISSIONARY MESSAGES

Miss Nellie O. Prescott writes from Parral, Mexico:—

It has been necessary for us as well as people in general to economize by giving the work of four teachers, engaged last year, to three this year. While there are fewer pupils there are the same number of classes. The school has come to the aid of the church by giving work to the pastor whom the church could not support longer. He was willing to supply the church if by teaching he could earn a reasonable salary. He enjoys the school work and the church is glad to have him remain.

Twenty-three years ago "El Progreso" was really a primitive affair. There were about a dozen children coming together in a little dark room where light and ventilation came through a door, the only opening, and that was under cover. It was a cold dismal place where never a ray of sun could enter. The children were from families which had become Protestant. When the question was asked, "Why a school?" The answer was, "Because of the persecution of the Protestant children in the public schools." The teachers of those schools were glad to be rid of the responsibility of protecting the children from their Roman schoolmates. For some years it seemed as if our school would never have any other object. But little by little parents not Protestants began to patronize the school and now the majority of the children are from non-Protestant families. Persecution seems to have entirely disappeared. A father brought his little girl the first day saying that I must not forget that she was not to be taught any religion. He had warned me before and I had told him that she would be taught the Bible but no religion. She has been here now three years so I do not think he can object to anything she has been learning.

From that little dark room we moved into better houses. Rents came up beyond our appropriation and we moved into the church for a year. The next year we had a home of our own where we have lived and worked ever since. Miss Dunning came as a companion and to open a kindergarten. This department has been a success and a great help to the school in general. The attendance has averaged one hundred and forty during the last two years. While the school has not been and done all that could be desired it has begun to prepare boys and girls for a useful and upright life. The main object of the school now seems to be to give wholesome Christian and moral teaching which will build up character and make strong and noble men and women.

Our school opened August 7th. Owing largely to the unsettled state of business since the outbreak of the revolution in November, 1910, our enrollment is smaller than usual.

A little group of Telugu women formed themselves into a home missionary society and asked the treasurer of the Telugu Mission for an apportionment. The apportionment came, fifty rupees, a month's salary for their missionary in Africa. They said, "We will do our best and try to meet it." Despite great sacrifice that year the result was only forty rupees instead of fifty. It was a disappointed group of women who met to consider plans for the next year, but they were not discouraged. After a conference with the missionaries, they decided to increase their offering by soliciting from every woman in the Telugu church. Some of these women were so poor that they had only one scanty meal a day, but by putting aside a handful of rice when cooking their meal, they were able to contribute something. At the end of the year they held a missionary rally and the women came and brought their thank offerings,—the total of which was seventy-five rupees. Are not those little piles of coin a rebuke to us?—*Baptist Leaflet*.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10, TO NOVEMBER 18, 1911.

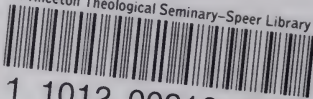
COLORADO	\$474 25	GOLDEN JUBILEE FUND.	
ILLINOIS	8,434 15	Receipts for the month	\$1,602 17
INDIANA	580 91	Previously acknowledged, plus 1	7,172 01
IOWA	3,932 64	Total since October, 1910	\$8,774 18
KANSAS	582 98	BUILDING FUND.	
MICHIGAN	692 34	Receipts for the month	\$656 38
MINNESOTA	768 74	Previously acknowledged	12,790 05
MISSOURI	8 00	Total since October, 1910	\$13,446 43
MONTANA	19 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA	249 88	Receipts for the month	\$20 00
NORTH DAKOTA	29 00	Previously acknowledged	1,090 68
OHIO	503 00	Total since October, 1910	\$1,110 68
OKLAHOMA	401 52	FLORA STARR, Asst. Treas.	
SOUTH DAKOTA	312 41		
WISCONSIN	1,168 65		
WYOMING	21 28		
ARKANSAS	1 00		
MASSACHUSETTS	1 00		
TEXAS	5 00		
AFRICA	1 00		
TURKEY	20 00		
MISCELLANEOUS	896 63		
Receipts for the month	\$19,103 38		
Previously acknowledged, less 1	\$82,935 31		
Total since October, 1910	\$102,038 69		

For use in LA only

For use only

I-7 v.42
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7477